

# POUNDMAKER

Vol. 2 No. 3 Edmonton's Alternate Newspaper, June 15-20, 1973

Free



photo by Forrest Bard



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social self-sufficiency of the partici-  
pants. For further info contact: Brenda  
Andruchow: days: 426-1968  
nights: 439-2847

For further information on any of the  
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able to provide leadership to small  
groups of youths in the 7 - 13 year range?  
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counsellor with the Y, M, C, A. Training  
and orientation provided.

Free University North needs volun-  
teers for general office duties and re-  
search in establishing courses for the  
fall program.

St. Joseph's Hospital requires vol-  
unteers who are interested in working  
within a hospital setting in areas such  
as arts & crafts, and arranging social  
functions.

ARE YOU a woman capable of  
communicating on a one to one basis  
with a woman who has just been re-  
leased from a correctional institution.  
Volunteers are required to participate  
in this program and will be under the  
supervision of a social worker.

Grandview Auxiliary Hospital re-  
quires volunteers who would be inter-  
ested in working within a hospital set-  
ting. Transportation and some meals  
are provided.

Are you interested in becoming a  
juvenile probation officer? Male vol-  
unteers, 18 years of age and over are  
urgently required to work in this ca-  
pacity.

Are you able to communicate on a  
one to one basis with an older person?  
If you possess this skill, Central Park  
Lodge requires your services as a vol-  
unteer.

Spruce Avenue Community School  
requires your help if you are over 18  
years of age. Volunteers are required  
to coordinate arts & crafts programs at  
the school over the summer months.

Drivers with cars are required to  
provide transportation for Auxiliary  
Hospital patients.

The Volunteer Action Centre has  
openings for girls 14 years of age and  
over who are interested in becoming  
a "Candy Striper". Training and or-  
ientation in work in a hospital setting  
are provided.

Are you a resident of Jasper Place?  
The City Social Services Department  
in your area requires volunteers who  
would be interested in visiting senior  
citizens or becoming probation offi-  
cers for boys in their teens.

V. O. N. requires drivers to pick up  
hot meals at various nursing homes and  
deliver them to the homes of the dis-  
abled in various areas of the city.

Are you a good listener? Are you  
able to relate to the handicapped? If  
so, the Edmonton Epilepsy Association  
requires your services to keep bowling  
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# C.U.P.E. strikes Royal Alexandra

1,030 members of the Canadian Union of Public Employees (C. U. P. E. ) went on strike against the Royal Alexandra Hospital at 6:00 a.m. Monday morning. C. U. P. E. says that the wage increases offered to the employees would leave many of them at the poverty level.

82 per cent of the employees voted to strike at a special union meeting last Wednesday, June 6. Union representative Ian Downie said at the time that he felt it would be difficult to avert a strike, and over the weekend last-ditch negotiations failed.

Downie says that the city's Hospital Board, which bargains for the Royal Alex, is not showing any willingness to renew meaningful negotiations.

C. U. P. E. is asking for a base minimum wage of \$100 a week, \$4 more than the conciliation report offered earlier, with corresponding increases for higher paid job classifications. It says in a pamphlet called PEACE (Pay Every Alberta Citizen Enjoys) that the management's offer may not amount to the eight per cent that the Hospital Board claims it does, and that even if it did, inflation and increased taxes would actually cut down their buying power.

The C. U. P. E. staff at the Royal Alex includes launderers, office workers, maintenance workers, kitchen staff, and housekeeping staff.

Since the patient load is only one-third of the normal number, the nurses are presently doing the jobs of the C. U. P. E. employees. C. U. P. E. claims that some nurses may be laid off soon, as there is actually an excess of work

for them.

Therefore, the unofficial call for scab labour to help maintain the present level of service seems to be a device to save money and to turn the public against the strikers.

Downie says they "are prepared for a lengthy strike. The type of response we're getting is that the employees aren't that important and that the hospital can get along without them. In my opinion they just aren't going to be able to function without these people for any length of time."

650 people attended the special union meeting, and Downie says that because of the management's statements about their being somewhat unnecessary, it would have been difficult to keep them on the job.

In Downie's view, one of the main problems with the negotiations has been the Hospital Board's chief negotiator, A. O. Ackroy, who bargained for the school board several years ago when the janitors' strike occurred, and for Ben Ginter's Brewery during the labour dispute there this spring. He hopes that the strike will force Ackroy and the Hospital Board to "come to their senses" and negotiate more reasonably.

Financially, Downie says the union is prepared for a lengthy strike. He says that Local 41, the hospital local, can go to other union locals if necessary for financial assistance. The strikers themselves appear to be angry enough to stick it out as long as is necessary for them to win the strike.

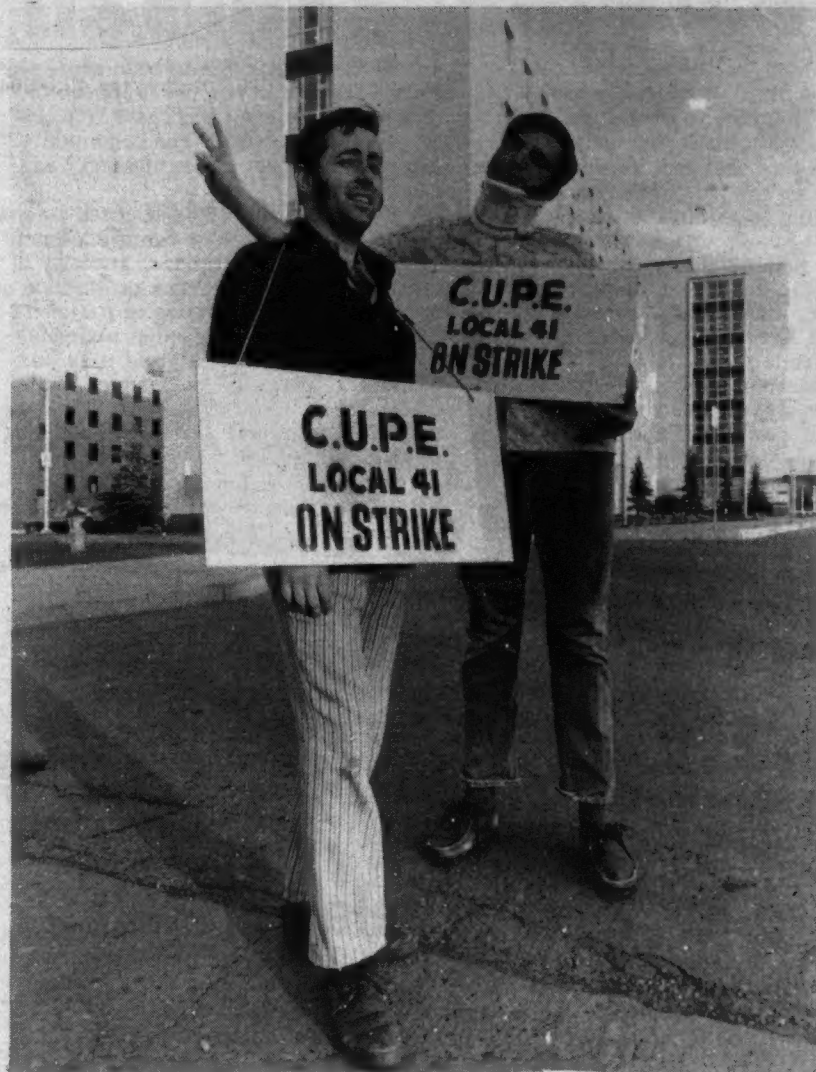


photo by Forrest Bard

## City blowing thousands - Ward

The city of Edmonton is not providing proper housing and health care services because of an inefficient civic administration, says Aldermen Dave Ward.

"The cause of all the city's problems stem from the disorganization that exists in city hall," he says.

Mr. Ward complained that because of the lack of research facilities available to councillors many unsound decisions were being made.

"An alderman doesn't have the time to study an issue completely so you end up voting on emotion... there is no way for me to do a proper job without a research staff."

"How can I argue with the city commissioner who has all the facts at his fingertips while the aldermen have so little information."

The Mackinnon Ravine issue, according to Ward, was not decided on the merits of the case but on the basis of maximizing

"political gain."

"The question was who is to be won over... the parks enthusiasts or the high-way people."

Mr. Ward also complained about the lack of secretarial help, (there is only one secretary for twelve councillors), the awkward location of committee rooms and the inefficient telephone system in the aldermen's office.

He feels that civic employees could be doing a better job if the system was better organized.

"The public relations department is too busy preparing cocktail parties for the mayor and is not doing its proper job."

"We are blowing tens of thousands of dollars because of inefficient operations... if we continue in this way the city will be in a bigger mess."

## Council denies lobby pressure

Why did City Council reverse its unanimous February decision to make water sprinklers mandatory in Edmonton's high rises?

Last week in POUNDMAKER Ald. Ron Hayter said that the developer's lobby had pressured council into waiting until later this year for the National Research Council to report on high-rise safety. Hayter questioned the reliability of the NRC, which he says is less qualified than fire chiefs to advise on sprinklers.

The second vote went eight to four to reverse the earlier decision.

Ald. Dave Ward, who changed his vote, denies that he did so because of pressure from developers. He feels it is worthwhile to wait for the NRC report, but says he will not wait if the report is delayed longer than about two months.

Ald. Dudley Menzies, who was absent when the first vote was taken, also denies that there was pressure on him to vote against sprinklers. He says "some aldermen didn't think they had enough information" when they first voted, and that this explains their reversal.

Ald. Una Evans stayed with her original vote for mandatory sprinklers. She says that she "has seen nothing indicating changes will come about" in this area in the NRC recommendations.

Evans also pointed out the possibility

of failures in the water system, which could leave fire trucks with only their own pumping systems at a fire. In that case, she says, there often isn't enough pressure in a truck to get water more than five or six stories up. She says that lobbying pressure was a major factor in the council's decision.

Ald. B. C. Tanner changed his vote on his wife's recommendation. "She's an architect, and she said sprinklers aren't the only way to save lives in a fire. One of the difficulties is the cost when they're accidentally triggered."

When asked what other methods of life saving are available, he mentioned closed-in stairwells but couldn't name any others. He denies bending to lobby pressure, saying "I'm independent and I make up my own mind."

Ald. Cec Purves, who also changed his vote, claims not to know how a developer could put pressure on an alderman, and denies that there was any on him.

He says that "fire chiefs aren't the ones who take a look at the overall picture of fire safety" and are less qualified than the NRC to advise on safety. Purves says he doesn't know how many developers are on the NRC.

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## Autistic children

Dear Editor,

The problems raised by autistic children in terms of diagnostic criteria, treatment and prognosis are considerable. Ignorance on the part of the general public regarding these children is understandable, but for the sake of these children it is vital that we create awareness in as many people as we can reach. In this regard your article about the Edmonton School for Autistic Children in the June 7 - 13th issue of POUNDMAKER serves an important purpose.

Unhappily, a misunderstanding occurred and was reflected in your closing sentence regarding prognosis. Please allow me to correct it.

There is no need to assume that an autistic child must be institutionalized. Neither is there any need to assume that an autistic child must be dependent. Were it otherwise, there would be relatively little purpose in having a specialized training center for them. As your

article correctly pointed out, while we do not promise cures, we do strive to make it possible for the child to function within his family and community, and to function at an increasingly adequate level.

Ultimate prognosis is affected by many factors, with age at commencement of treatment, intelligence, severity of the disorder, and presence or absence of organic impairment being of major importance. It is possible that under favorable circumstances a child may be brought to function in a manner indistinguishable from the normal. In any event, some objectively-measured improvement can be obtained with any autistic child. Therefore the pessimistic implications of your conclusion seem unwarranted.

Yours very truly,  
Rheva Frank  
Programme Director  
Edmonton School for Autistic Children

# LETTERS PAGE

## Poundmaker

### 11129 80 ave.

## Union sexist?

Dear Editor,

Re: your recent article on the Strathcona Legion Strike.

The union wants a 15 cent increase to \$2.45/hour for female waitresses and a 20 cent increase to \$3.20/hour for male bartenders. If their demands are met, the difference between male

and female wages will rise from 70 cents/hour to 75 cents/hour! Female waitresses' wages will remain 55 cents/hour below the old rate for men.

The Legion may be underpaying its employees - but the union is not much better. How about a little support for equal pay from POUNDMAKER?

Yours,  
Mary Beth Ruskal

## Mom's home remedies

### (and old wive's tales)

by Doctor Duck

Hello again from the wonderful world of health.

This week we get down to the nitty gritty--sickness and, in specific cases, what to do about it. I realize I also promised to include a little bit of information on how to get covered under the Alberta Health Care Insurance Plan, but my research assistant, Joe the Goose, was afflicted with a 210 hour hangover and the information I had hoped to present was thus never obtained.

And one short word on last week's column.

Several people have told me that they felt I was a little, shall we say, zealous in my presentation of cleanliness tips; that I in fact went completely overboard. Well, to be honest, I really don't expect anyone to follow all the suggestions I laid down last week. But I figured I would present as much information as I could and just let you folks pick and choose that which you would decide to use.

So, without further adieu, on to

### Alphabetical Ailments and Antidotes

#### ANTIBIOTICS

Please do not refrain from using the antibiotics which we have available to

us. True, these drugs are toxic and can be harmful to the body. But by taking the proper nutrients after the drugs, we can reap the benefits without doing harm to our bodies.

These nutrients, to be taken with all strong drugs, are:

--complete proteins necessary to build up the body's defenses such as (in order of their value) liver, yeast, wheat germ, egg yolk, meat, milk, and full-fat soy flower;

--vitamin C;

--pantothenic acid;

--the antistress factors (found in green leafy vegetables, liver, wheat germ, some yeasts, kidneys, and some full-fat soy flower) can also be obtained in pill form, as vitamin B complex with C for stress--known as formula 71 Plus Products--which includes the right amount of vitamin C and pantothenic acid. It is better to eat your B vitamins than take them in pill form;

--basically, the more adequate the diet, the better.

Specific nutrients for specific antibiotics; eat lots of good yogurt (unpasteurized, like home-made, or a commercial brand such as Continental) for biotin. Dangers due to a deficiency of vitamin B including biotin are eczema, hemorrhages, multiple B vitamin deficiencies, ringworm, fungus in intestines, lungs, mouth, on fingers, under finger-nails, ulcers in colon or large

intestine, severe itching around anus, athlete's foot. All in all, a rather sorry little collection, eh?

PENICILLIN: the least toxic, unless you're allergic to it. Get all the B complex vitamins, especially B<sub>6</sub>. Dangers due to B<sub>6</sub> deficiencies are brain damage, damage to pancreas (which in animals produces diabetes).

TETRACYCLINE: one of the more toxic, broad-spectrum antibiotics. Get plenty of vitamin E and lots of good yogurt. Dangers due to vitamin E deficiency are, in children, unsightly yellow pigmentation on teeth, diarrhea, kidney damage.

STREPTOMYCIN: eat wheat germ (for manganese) which is also available in powder form) and take B complex vitamins.

ASTHMA: (wait for Congestion)

BABIES: (wait for Pregnancy-Childbirth, Diarrhea, Impetigo, or Toothache)

#### BEE OR WASP STINGS:

Here are some easy ways to deal with minor stings:

- remove stinger, if it's still in the skin;
- to obtain relief from pain, just slap on one of the following:
  - 1) a 10 per cent ammonia solution to the sting;
  - 2) slightly moistened tobacco--wet with clean water, not spit;
  - 3) a paste made of baking soda and water;
  - 4) scallion juice;
  - 5) parsley or comfrey poultice (making poultices will be explained in a later issue);
  - 6) ice or ice water.

Some people are allergic to bee stings. If there is bad swelling, fever,

and trouble breathing, it is probably an allergic reaction. In this case you can either:

--apply ice or follow procedure above for pain relief;

--administer a dose of anti-histamine (try to have it available when you're in the woods if you know you have an allergy).

CAUTION: some people are allergic to antihistamines. Also, mud may have tetanus germs in it, so don't use mud.

--see a doctor if it gets worse--THE ALLERGY CAN BE FATAL.

BLADDER INFECTIONS: (wait for Urinary Infections)

BLISTERS: There are two schools of thought on blisters. One says that you should let nature take her own course. Opening a blister exposes it to infection.

Blisters can be avoided in the first place by slapping the hurting area with mud. If you have to do a lot of shovelling, for instance, keep applying mud to the hands. In most cases, they will not develop. And if they do develop, mud is a good way to treat them; the mud sucks out the moisture.

But if you think it's likely to break open anyway, you can open it yourself under sterile conditions. In this case:

- clean blister with soap and water;
- sterilize a needle or pin and puncture the blister at its edge;
- apply a sterile bandage until the wound closes, if you have to wear clothing that will cover or rub against the blister.

Blood blisters under the nail can be a source of great pain. To relieve the pressure, heat a paper clip or similar object and then touch it to the nail. Also dust with B. F. J. powder and cover with gauze.



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Volunteer Staff This Issue: Roger Davies, a man of inestimable talents and persuasions; Rick Grant, who hasn't had anymore good ideas and who still hasn't done anything about his first good idea but who can do relatively fair layout; Jim Selby and his friends, not the least of which is Bowden Chomiak; Malcolm Archibald, the laconic prodigal; and Lise Manchester, a volunteer in spite of it all.



# Canada Mapower

## — a useless service ?



### Unemployment

Mention that word in almost any group of people and you will get an instant reaction. This could range from, "Good-for-nothing lazy bums—they sit around on their backsides all day and wait for the next welfare cheque. If I were the government, I'd make 'em work..." to "I told the people at Manpower I'd do anything anywhere in Canada, and all I got out of them was a form letter saying that they were trying hard!"

An oft-heard reply to the latter complaint is, "Yeah, Manpower's useless," and stories supporting this contention are in abundant supply.

### infiltration

Well, is Manpower useless? I decided to try to find out. Disguised as an out-of-work novelist, I infiltrated the Canada Manpower Centre and secured an interview with one of the counsellors, Stuart Carson.

In the course of this interview, I discovered that the CMC is not so much a public job-finding organisation (as it is popularly supposed to be) as a clearing house. Its capacity for placing workers in jobs is 75% effective. Prospective employers send in job orders which the CMC then attempts to fill, both from the people coming into its office and those listed in its files. Not only are orders sent in, but CMC employees go out to solicit them from employers in an effort to acquaint these businessmen with the kinds of service available from the CMC and to become more knowledgeable about their operation and so provide better quality service." (CMC Edmonton Annual Report)

Anyone seeking employment through the CMC must register in a job category. Because of the enormous numbers of people passing through the office, counsellors are not able to fully research each case. The client's needs, preferences and skills (among other things) are considered at the initial interview, during which the counsellor attempts to place the applicant in a job category. (There are no restrictions on the number of categories in which one may register.) Figuratively speaking, his card can be dropped into the appropriate slot until it meets with the appropriate situation(s) vacant, for which he can then apply.

### individuality

"We try to treat each client as an individual, and consider his case separately," said Mr. Carson. "Some people are not temperamentally suited to some kinds of work. A man used to speaking his mind, for example, would chafe at the restrictions imposed on him by work in an office. And many an office worker would strongly object to working in a garage. We must consider these things as well as skills

and experience. We don't want a 'jackboot state' in which people are forced into jobs they don't want."

The CMC has improved in the past few years. One middle aged man waiting for an interview told me that "they used to treat you like dirt. Now you're a person." Later, Mr. Carson described the office as it had been—the counsellors' desks barely three feet apart in the middle of a huge room, everyone overhearing everyone else. Now, privacy at least is guaranteed, and no one I met had any cause for complaint of their treatment by the counsellors.

On the subject of unemployment, Mr. Carson waxed eloquent. "Everyone," he said, "is employable." Unfortunately, there are more people than jobs.

Last year, the CMC was instrumental in filling 23,197 of 30,739 job orders. Some of the remaining positions were filled by the employers without outside help, and other employers decided not to hire.

CMC referred clients filled



7,321 casual jobs (lasting six or fewer days of work) in 1972. This was a 28% increase over 1971. Many of these jobs, however, were filled by the same people—there are a number of people who make a living this way.

### many apply

The CMC is not as successful in placing its clients as it is in filling its job orders. However, the large number of people who register and are not placed is not indicative of the number who remain unemployed. Some find work by themselves, some enter training, or move or decide not to enter or continue in the labour force.

Skilled jobs are the most difficult to fill. Cabinetmakers, draftsmen, nurses, for outlying areas, fur finishers and derrickmen are all in short supply. The demand for people with trades, technical and office skills is high, but the largest group of unemployed people are unskilled.

### experience ?

This exposes the common fallacy that all you need is a willingness to work. The less experienced the worker, the more he costs his employer in time and money. Therefore, many employers are unwilling to hire inexperienced workers, which puts the latter in a difficult position: no experience—no job; no job—no experience.

But take heart ye who are unskilled and unemployed. The jobs which are the most difficult to fill are those in the food and personal service industries, where little or no experience is required for most positions. "Ah, yes," I hear you cry, "but I don't want to be a dishwasher."



That, of course, is the problem. Many of the unemployed are highly skilled workers who have spent much time in training—out-of-work university graduates are about as rare as sparrows. In the case of skilled tradesmen such as electricians (of whom there is a surplus at the moment) another problem presents itself. An electrician taking another job might run into trouble with his union. If the surplus should last for years, his valuable skill in a job he presumably enjoys would at very least become a little rusty. And he might be unable to keep up with the changes in his field. In such a case, the CMC Clearance Service might help him to obtain a job in another area of Canada—if he wants to move.



The charge that most people receiving unemployment insurance and welfare payments are too lazy to work is basically untrue, Mr. Carson said. "People love to make these broad statements."

Most people, he explained are on welfare because they have no other choice. A few are receiving welfare and unemployment insurance illegally. No one can count them—they prefer, for obvious reasons, to remain anonymous. But this is a small minority, and the rest of the unemployed should not be abused on their account.

None of the people I met in the waiting room at the CMC had any desire to remain in the ranks of the unemployed. Upon examination of the Unemployment Insurance Commission's scale of payments, one can easily see the reason for this. Payments which are 66% of the salary you earned on your last job, range from \$20 to \$107 per week, for a maximum of 51 weeks. Welfare is based on what you need to survive, and leaves no margin for error or calamity.

But some unemployment is necessary. Mr. Carson cited the case of Germany, where the unemployment

rate is 1% and the labour shortage is acute. Workers must be imported from other countries to fill the gap.

A depressing picture, eh? Well, the Department of Manpower and Immigration has come up with a wide range of training and mobility programs in an effort to raise the qualifications of Canadians. The Canada-wide

CMC Clearance Service mentioned above will send a client's application to any area of likely employment.

The Canada Manpower Training Program supports unemployed adults and their dependents through up to 104 weeks of job training. This includes educational upgrading, "skill courses", classroom instruction of apprentices and language training (mostly for immigrant workers).

"As a result of carefully assembled statistics, based upon before and after training circumstances of persons who have benefited from the program, it has been ascertained that the return to the economy for each dollar spent is approximately \$3." (CMC Edmonton Annual Report for 1972)

Other training programs train unemployed or underemployed people in an attempt to meet the demand for skilled labour. Job creation programs, retraining programs and financial assistance to workers who must move in order to find a job are, to quote the Annual Report, "only a few of the programs and services."

And there is the Creative Job Search Technique, a program giving information on how to apply for jobs. Sessions are held every Monday at 7 pm.

Further information on these and other services can be obtained by phoning the Canada Manpower Centre.

by Lise Manchester





## Fred House ...

# "Let the native people decide"

### from the Native People

Fred House, the president of the British Columbia Association of Non-Status Indians was in Edmonton recently at the Native Counselling Services of Alberta conference on the courtworkers program.

In this interview with former ANCS Radio Producer Bob Altiman, he gives a good cross section of his views on a variety of subjects including the court worker program, the Wounded Knee situation, the revision of the Indian Act and other interesting topics.

**INTERVIEWER:** Fred, can you tell us a bit about yourself and what you are doing at the present time?

**FRED HOUSE:** I am the president of the B. C. Association of Non-Status Indians and also the president of the B. C. Native Courtworkers Association which was formed about a year ago. Presently I am in Edmonton attending a workshop set up by the federal Justice Department and Native Counselling Services of Alberta on Native court work. We are discussing how alcohol, narcotics, and drugs affect Native people. These are the types of programs that I am very interested in.

In British Columbia we have had the courtworker program going since last year. It really has not been too successful because of the lack of funding. However, the Attorney General's Department, the Union of B. C. Indian Chiefs, and our association sat down last month to work out a new program which is called Native Courtworkers Association. This was not supported by the federal government nor the Union of B. C. Chiefs. In effect, we are starting up this separate society where we will have five status and five non-status Indians sitting on the board. It was drawn up by the Attorney General's Department. I personally don't particularly like the way the society is set up because the Attorney General's Department wants to run the whole thing. They think we should submit 10 names and they'll pick five non-status Indians from these to sit on the board. They plan to do the same to the Union of B. C. Chiefs. The two people from their department will be appointed to the board of directors.

I sincerely believe that the Indian people have to run their own programs and administer them to meet the needs of the Indian people. We do not want the attorney general sitting on our board. We could maybe use them as an advisory committee but not to make decisions as to the types of programs that should be run.

As far as status and non-status are concerned, I don't see any difference in Native people. When the law throws our people in jail, there are no status or non-status cells. On one hand the government treats you as an Indian and on the other hand they ask you whether you have your registered number or not. I am in complete disagreement with that. The other thing we would like to set up are reserve programs to act as a preventative service for alcohol. Also we feel we could assist the communities and courts in familiarizing the people with their legal and civil rights--let them know what they are up against as far as the law is concerned, because at this time our people are illiterate or totally ignorant of the way that the laws are set up in this country. It is up to them to move ahead in this society and getting them involved in making the changes that will benefit them in their lives.

**INTERVIEWER:** When did you implement your court work program through BCANSI and how many people did you hire?

**FRED HOUSE:** The program was not set up by BCANSI. It was set up by several Indian organizations in B. C. The Indian B. C. Chiefs were not involved initially. After I was elected president by the Indian organizations, I thought perhaps there might have been a political conflict because of my two positions and that this might have caused the union to back out. But after checking this out, it was found that this was not the reason. But I laid my position as president of the Courtworkers Association on the line just so we could get this service to the Native people. We had people like Buz Morris who was a probation officer and Terry Lavallee who worked as a courtworker for six years in Vancouver, but they were the only staff for our program.

**INTERVIEWER:** How do you select people for hiring? Too often we have white bureaucrats being hired to write up the reports. What do you think of hiring ex-inmates?

**FRED HOUSE:** I believe that ex-inmates know quite a bit since they have been down that road. They have been in the institutions and pens, and I think they have a pretty good knowledge of what is required for such a program.

In my organization I am always being accused of not having any education. I went as far as Grade 9 but in my estimation, I have the kind of knowledge that cannot be taught in schools or read in books. It is personal knowledge and experience that have behind me. I challenge any university student to tackle the job I am doing today.

**INTERVIEWER:** How do you feel towards having ex-inmates do the work that the white social workers are doing?

**FRED HOUSE:** I think that they are perfect for the job. I feel that they are the type of people who should be put to work. The reason why these people are in jail is because they have not been given any responsibility. In order for people to become responsible citizens they must have that responsibility. If we had jobs for these inmates, I'm sure that they would prove to be useful. They are the kind of people we need to work for the Alcohol Counselling Services and Native Counselling Services. You won't be able to understand an alcoholic's life unless you have been one yourself. Least of all you won't be able to identify with a person who has been in jail unless you have been there yourself. That is the type of experience I believe in and the philosophy I work on.

**INTERVIEWER:** How do you feel about educational qualifications? Government always tends to hire on this basis. If a person can do a job well with only a limited amount of education should he be hired?

**FRED HOUSE:** Education is important in areas that require a lot of paperwork. But as far as the grassroots people are concerned, you do not need that kind of education. You have to be able to understand the housing conditions, the high drop-out rate, the almost total involvement in cultural recreation and the communication gap between the Native people. These are the needs that we have to meet in setting up programs. Then the degrees

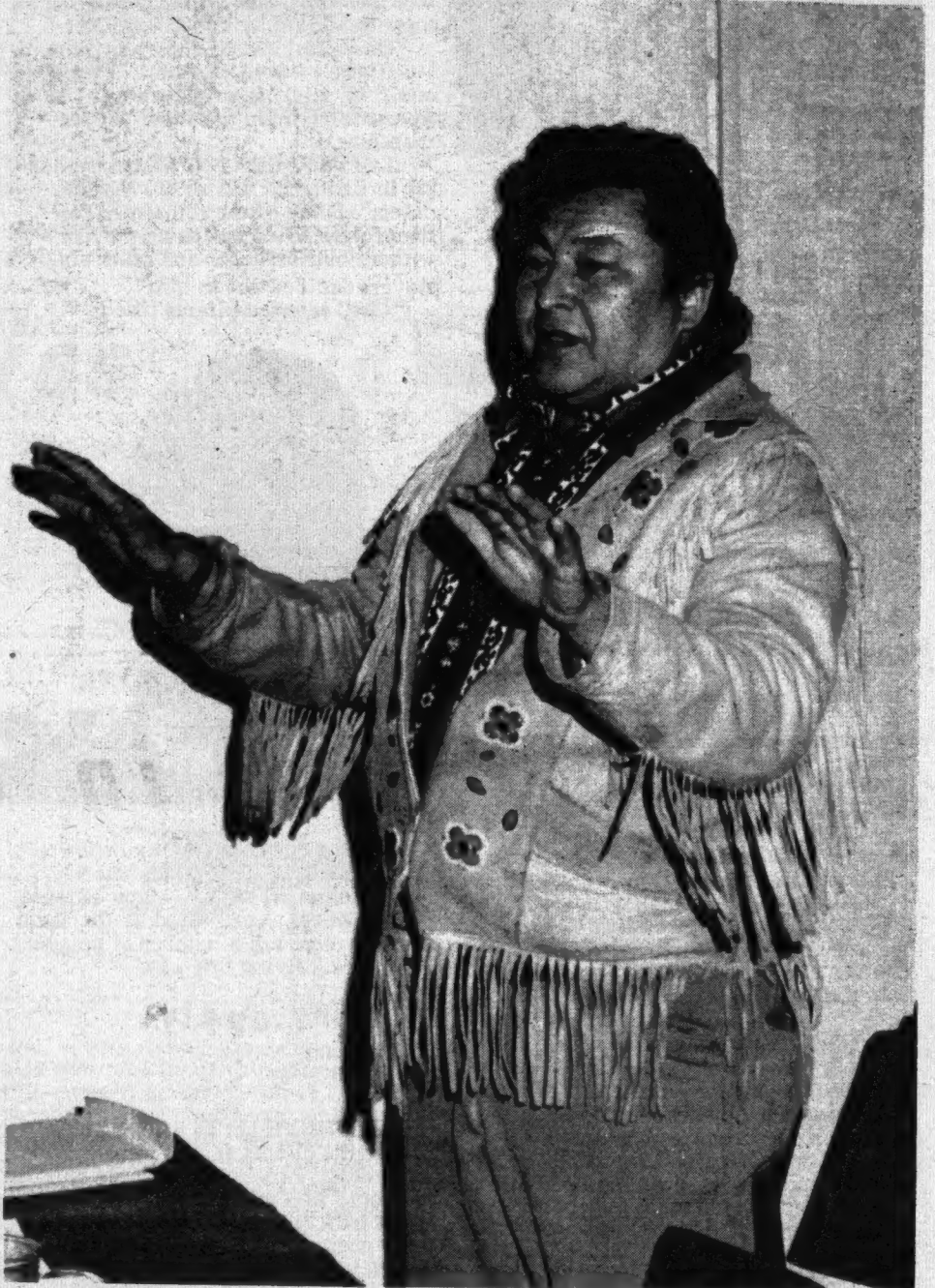


photo by Gordon LaFleur of the Native People

you get for becoming a doctor, a lawyer, or anything on the professional level will be the next step.

**INTERVIEWER:** How do you feel about the counselling services in your province? Are they beneficial to the people?

**FRED HOUSE:** Yes, they are. Anytime a Native person was put in jail, the judge or RCMP would call me to go see the guy. I would tell him what he was charged with, how to plead, set up his parole if he needs it and inform his family that he was in jail.

In B. C. we did not have the funds to go on with the program. But now the federal Justice Department has allocated \$500,000 to Native courtworkers as a pilot project. First of all, I would like to sit down with the B. C. Chiefs and come up with a program that will meet the needs of all the Native people. All we want from the government in funding. Let the Native people decide what is best for themselves. We have a lot of consultants. But the main wants and needs have got to come from the Native people themselves.

I had the opportunity to speak to the Union of B. C. Chiefs on April 4 and 5.

At that time I stated the aims and objectives of the B. C. Non-Status Indians. I also stated that we were not interested in the reserves or the bands but that we wanted to develop our people so that they could have opportunities like any other Canadian in Canada. We feel that this way the people will try to improve themselves. We are not trying to get or take anything away from them. What they must realize is that while they are being asked and hassled about the Indian Act, the Indians down in the States are going to take over. They have got to realize that the government has robbed us on a lot of deals and that the American Indians are trying to help us. We have to try to help ourselves.

**INTERVIEWER:** What about the treatment of B. C. Indians by the R. C. M. P.?

**FRED HOUSE:** I feel it is something that is inhumane. The Native people have been beaten up in the cells and on the streets. I feel that the only way to bridge the gap is through communications, to get the Natives and the R. C. M. P. together so that they can begin to understand one another and work together as a team.

cont. on p. 7



## Fred House

cont. from p. 6

In Brazil for instance the Non-Natives are told that it is not a crime to kill a Native person because Natives are nothing. This attitude has been brought here and taught to our younger children. We are in the year 1973 and we have got to look to the future. We have got to make the R. C. M. P. realize that the Indians are not footballs but human beings too.

INTERVIEWER: Harold Cardinal has been appointed chairman to write a proposal for a revision of the Indian Act. What is your opinion of this?

FRED HOUSE: I think the revision of the Indian Act is a political smokescreen to distract the Indian's attention from the real issues that are facing them today. The real issues are the settlement of land claims and aboriginal rights. I do not knock Harold Cardinal for doing it, but I certainly do know Indian Affairs Minister Jean Chretien for again trying to pull another political smokescreen over the Native people of Canada.

The revision of the Indian Act is only being done by a small portion of -- less than half -- the Native population of Canada. I feel that the Native population of Canada includes the Metis and non-status Indians. I feel that the federal government would not accept any revision of the Indian Act if there was a majority government. While they are a minority, fine, they will accept the Indian Act. But you cannot tell me that the revision of the Indian Act will be accepted by a majority government because the minister of Indian Affairs will again throw another smokescreen over the Indian people. With the settlement of the land claims, the Indian Act will be affected.

I would recommend all the Native people in Canada make their stand right now to the minority government regar-

ding land claims until such time as the government has fulfilled their commitment to the Indian people. To me the land claims is an economic base, one that is always talked about by the government. The white people are always talking about the Indian people getting money from the government and how they are spending it. But the federal government is always taking gas, timber, oil, fish, all resources and minerals, and all the big developers have been using it. Now if the land claims are given to the Indians, including the Metis and non-status Indians, then we will have a firm economic base from which to develop our people. This is the type of thing we should be after.

INTERVIEWER: How do you feel about A. I. M.?

FRED HOUSE: As far as I am concerned, the A. I. M. people are doing what they believe in. As far as their organization is concerned, I feel they are helping their Indian people.

They have tried every way to negotiate with the government of the United States, but failed. The U. S. government has always turned a deaf ear on Native people, causing them to turn militant and take over. That is the kind of stand they have to take and it is their only stand. This is the only type of talk the federal government will understand.

We are not like that in Canada because of the way the federal government has treated us. If they keep on treating us in the same manner it will be a long time before we do anything like A. I. M. But I am sure that if we are forced with our backs to a brick wall like the A. I. M. people were, then the Indian people of Canada would take a different and perhaps militant stand in order to better their living.



photo by Gordon LaFleur of the Native People

## Indians in Alberta

# Differences in culture do exist

So often in Alberta, and throughout Canada, one hears the phrases, "the Indian way", "The Indians", and "the Indian language", as if all the Indians of Alberta (and Canada) as a whole were of one culture. This is not so.

In fact, there are forty-two separate Bands of Treaty Indians in the province of Alberta alone. The forty-two bands divide into at least a dozen distinctly different cultural groups within our province. The following are some of the points of difference among these groups:

### LINGUISTIC DIFFERENCES

There are at least ten different North American Indian languages actually spoken by Treaty Indian groups in Alberta. These ten languages derive from three separate major families of languages, each as different from the other as the languages of Europe are from the languages of China. These languages are:

- A. Algonkian Language Family
  - 1. Blackfoot
  - 2. and 3. Cree (at least two dialects)
  - 4. Salteaux (Ojibway)
- B. Athabaskan Language Family
  - 5. Beaver
  - 6. Chipewyan
  - 7. Sarcee
  - 8. Slave
- C. Sioux Language Family
  - 9. and 10. Stoney (two dialects, also known as Assiniboine)

### REGIONAL ECONOMIC DIFFERENCES

There are at least three geographic and economic groupings of Treaty Indian people in Alberta. They are:

- A. Plains group (formerly of the buffalo chase, and more recently a farming society)
- B. Woodlands (commercial fishing,

- hunting, lumbering, trapping)
- C. Foothills (a hybrid of the Plains and Woodlands groups, doing hunting, lumbering, and tourism)

### HISTORICAL DIFFERENCES

The differences between the various Treaty Indian groups of Alberta by historical migrations, interactions with other Indian groups, contact with the Whiteman under differing circumstances, and the signing of different treaties from band to band with the Whiteman (Treaties 6, 7, and 8, in 1876, 1877 and 1899 respectively) have contributed to the uniqueness of the several Indian groups.

### SOCIO-POLITICAL DIFFERENCES

Degree of group spirit, styles of dress, housing, art forms, recreational and competitive dancing, measures of wealth and the "good" person, the role of esoteric societies, kinship systems, and selection and means of the authority structure within the society differ widely from group to group among the Treaty Indians of Alberta.

### RELIGIOUS AND EDUCATIONAL DIFFERENCES

The education process from group to group ranges from strongly heuristic (depending on observation) to mildly didactic (situation evaluation, telling of maxims, ethical exhortation). Discipline in enforcing the behavioral lessons ranges from the use of unreal fear (the owl) to physical punishment, depending on which group one is thinking of. In the area of religion, the Sundance ceremonies of the plains groups are unknown among the more northern groups who in turn have their own forms of religious expression, and even in respect to the Sundance, there are differences among the Blackfoot,

Sarcee, Stoney and Cree.

### SUMMARY

These points of difference among the Treaty Indian groups of Alberta are not to be under-estimated. In fact, they represent cultural differences as great as, or greater than, any that might exist among the European Cultural groups.

This country is the Indian's cultural heritage. In times past the government

policy led to the corrosion of some of the Indian cultural patterns. The results of that are obvious in the poor self-image of many of our Indian people, and in a tendency towards social disintegration on the reserves where the value and authority structures that were part of our heritage were nearly destroyed by non-Indians, but were never fully replaced by the value and authority structures of the Whiteman. Today we see new hope for regaining our dignity and self-image.



CHIEF PIAPOT OF THE SOUTH CREEBS.



# Public attitude betrays ignorance

by Victor Benesch

And you Ma'am, do you think that most people really need welfare?

"No, I think that most people just say that they do. If anyone does get it, I think that they should do something in return for it, such as clean the streets for us or even sweep the sidewalks."

If you think as this woman does, then according to a report prepared by Neil Crawford, Provincial Minister of Health and Social Development, you are not only wrong but you don't have much contact with economic realities either.

"Even though almost one-third of the population feels that the extent of welfare abuse exceeds 40%", government investigators have proved popular opinion wrong. After extensive and exhaustive interrogation of friends and neighbours of welfare recipients, as well as random spot-checks, they have found abuse to be less than 4%.

Incredible as this may sound to the average citizen, if these figures are correct then perhaps he should reconsider his opinion.

The question which comes to mind is how reliable the figures contained in this report are and whether they are actually representative of public attitudes. The report, prepared by Mr. Crawford was based on a survey carried out last August by a "socio-systems" firm from Calgary.

This survey consisted of a questionnaire mailed to over 5,000 "randomly selected Albertans". Of those questioned, 500 were, coincidentally, welfare recipients. Follow-up interviews were conducted with over 200 of the people who replied.

If you received this questionnaire you probably didn't answer it--only about 2,400 people did. Of those who did, over 30% said that they know "almost nothing about public assistance", and in the words of the report, "... a total of 75% said that they knew only a few things or less."

If 2,400 people is a fair statistical basis for the report's sweeping generalizations (as Mr. Crawford's Deputy Minister, D. W. Rogers claims), then you, as the average citizen, are responding to "what... (you) think... (exists)" rather than to what does in fact exist.

In other words the average citizen doesn't quite know what he is talking about.

Why does the government capitalize on a few people's ignorance and then publicize it as the public's attitude?

The question which must be answered is who is the fool--the people or the government?

Ellen Thompson, leader of HOW and a welfare recipient herself, feels that the government is. According to her, "the government is forever making evaluations", and that this report is particularly useless because she feels "they knew what to expect". They should have "asked the opinions of 5,000 people who are on social assistance. Who knows as much about the welfare system as they do? The response would probably have not been so apathetic. But", she mused, "people don't care about issues that really don't affect them. What does the report prove", she questions, and "how much did it cost?"

If one can take the report seriously --and this is hard to do--then "the questionnaire data showed that more than 75% of Albertans feel that 'the deserving' should be treated differently from those able to work but unemployed. The report defines 'deserving' as the sick, the aged, and the single parent. These people, 77.6% of the 'public' feels, should get more than the unemployed employables, for whom 53% feel no 'public' responsibility for their

welfare.

What does the public think should be done with these "unemployed employables"? Should they be left to starve? One may say that there is work, plenty of work, but where is it? Although "a larned at increasing welfare" even Mrs. Thompson says "you can't tell me that there are no jobs."

If there are so many jobs available then why doesn't the indignant public co-operate more closely with Canada Manpower, notifying them that there are these jobs and that they will take suitable applicants from any walk of life?

But the blame does not rest entirely with the public. Even the provincial government concedes that Manpower is not very enthusiastic in its help of the welfare recipient. Indeed, says Mr. Rogers, when they should be getting more attention and counselling than the average applicant, they get less.

Frequent complaints from the people who do go there to apply is that

of doing a job he did not enjoy a world in which every man would be free to develop his own interests.

"It was felt that too much leisure and free time will spoil a society and that we need to work to keep ourselves alert and strong (90%). Similarly, man needs to work to protect his self-image and dignity (84%)."

This sounds nice but what does it mean? Is work an end in itself? It would seem that more leisure time would give man more time to develop himself rather than spoiling him. Governments so frequently trumpet that the land's most valuable resource is its people. How does one "develop" this resource? By having them toil eight hours a day in an employment situation which very frequently does not permit them to develop their own interests?

According to the report, "People who are on welfare for a long time are seen as losing their initiative (83%). In order to prevent this they should be en-

only other alternative is to withdraw and become a mental case as well.

This all-or-nothing attitude on the part of the government is perplexing, and is further magnified by its burial procedure. For a welfare recipient who has died on "pension" the government will provide a "regulation burial". But relatives cannot add to the funeral in an attempt to up-grade it. If they do, they are faced with the prospect of paying the complete funeral bill.

It seems that not only does the public feel it is being taken advantage of; the government must too.

"Several alternatives to public assistance were raised during the interviews based on comments in the questionnaire."

"... an approach would be to directly provide jobs for everyone. The job of public assistance would be to find jobs for everyone; if necessary to create work. A total of 77% support this idea... This idea finds its strongest support in the country and among those with less education and of lower occupational prestige," notes the report.

Mr. Crawford himself seems to support such an idea. After all, to quote Mrs. Thompson, "I did hear that (he) is going to be creating new jobs." Indeed, if this is what he is going to do, why doesn't he help out HOW financially? According to her, with government support they could employ 15-20 welfare recipients in their organization. "Why doesn't he look into this" she wonders?

In any event, what Mr. Crawford's report fails to bring out--and this is a very glaring deficiency--is the subtler "attitudes" that prevail among Albertans towards people on Social Assistance.

How many E. T. S. bus drivers admitted their refusal to honour the blue bus tickets purchased by HOW to help pay for their volunteer's transportation? Not all the people who use the blue tickets are on welfare. In fact many of them are people helping people try and get off welfare.

How many Church group ladies admitted to bickering over the wisdom of giving used clothing to HOW. Perhaps they are unaware that God is interdenominational and that HOW and the Marion Centre have divided up the responsibility for distributing used clothing.

How many average citizens expressed their hostile tolerance of welfare recipients? As far as they are concerned says Mrs. Thompson, "they couldn't care less about us, but if my kid gets into trouble, well, they say, what did you expect?" How many admitted their fear that "we are keeping them"?

Of Mr. Crawford himself, Mrs. Thompson says, "he is a very nice man, but he just doesn't work fast enough. His reports", she says, "keep someone in a job, but not the welfare recipient."

How can the Minister's inertia be explained? For the sake of argument, assume that Ministers, as a rule of thumb, are not lazy and that they have sufficient intelligence to be aware of the power and influence they wield. Having made these assumptions other reasons must be sought.

According to Deputy Minister Rogers, MLAs are not elected to be wise and judicious legislators with prophetic visions anticipating future events, but are merely little dogs on leashes dragged around by the pull of public opinion. "The name of the game", according to him, "is simply to be able to hold office". Apparently whether one accomplishes anything is beside the

point. But should a politician act like a jack-in-the-box; always coming up smiling to whatever the public does? Is politics just another job? Mr. Crawford's answers to these last two questions will undoubtedly give us an insight into his actions or rather his inaction.



the interviewer "keeps them in the dark", and does not tell them what is really going on in the employment world.

Even if a job interview is granted by Manpower, very often the applicant is rejected by the employer for reasons of age. Apparently sex appeal, especially for women, is more important than actual professional or clerical qualifications.

One welfare recipient, for example, who has had 15 years of experience as a bookkeeper and typist and who is only 55 years old, has been repeatedly refused employment because her prospective employers "were expecting someone younger". She now spends most of her time working for HOW, cutting cotton, that is, cutting up cloth which is to be sold to industry.

It is perhaps ludicrous that these fickle attitudes of the public are bandied about by the government and somehow interpreted as representing the fundamental Puritan work ethic of Alberta's population.

According to the report "Albertans feel there is tremendous intrinsic value in work. In fact, they do not desire a world without work. Only 38% agreed that an ideal world would be one in which no man had to 'work' in the sen-

couraged, even required to seek and find part-time work. Written comments revolved around the need for some sort of sliding scale of incentives. The first substantial increment on money (about \$100) could be earned and kept in its entirety."

At present, incentives stand at \$15 a month if single and \$25 if married. Imagine trying to live on either of these amounts. Impossible say most. And impossible you would say, if you were ever confronted with the necessity of doing so. Earnings over this amount subjects you to assistance reductions of the same amount. Not declaring earnings more can result, according to the Social Assistance Act, in complete termination of government help.

But what kind of work can be done for \$15 or \$25 a month? Well, for the handicapped there are such exciting things as counting buttons at the Edmonton Rehabilitation Centre, or, with luck, work in a Good Will store. Apparently the government--and the public too--must think that these people's existence is only worth a mere eight cents an hour. "When will they realize", wonders Mrs. Thompson, that "they are human beings and not just medical problems?" If one gets tired of counting buttons frequently the



# Welfare run-around: the rules of the game

## START

worker not in

miss one move

You say an unfaithful husband or boyfriend let you down and you have children to look after?

You say you are sick and cannot work? You're employable but you cannot find a job? You're not employable?

You say that you got old and never established a pension for yourself and your wife?

And now you think that you're eligible for social assistance? Well, step right this way, choose your playing pieces, throw the die, hold on to your hat, your chair, or your cane and get ready to play the destitute's most popular game...

### SOCIAL ASSISTANCE IN ALBERTA

Remember, the Government's decisions are final, and anyone caught cheating will be disqualified.

departmental  
re-organization

back three spaces

Officially, the provincial government's policy is based (to quote from the Department of Social Development's policy handbook) "on a belief in the integrity and dignity of the individual and on the recognition that members of society are dependent on the well being of each other... Every individual should have a right to services when his need can be demonstrated, irregardless of his race, creed, residence, or citizenship... Every individual should have a right to plan his own life as he chooses even though he has lost his financial independence."

Do not, however, let the eloquence of these words fool you. There merely represent the lofty spirit of the Social Development Acts, a spirit by which welfare workers are not in reality guided. It is set down in everyday terms in two large volumes of detailed "welfare policy" written by the Department. The following rules of the game, designed to ease your way through the maze of social assistance requirements, are based upon this policy.

adverse public opinion-  
government cracks down on  
welfare cheaters

everyone go back to start

## RULES OF THE GAME

\* First, you have to figure out where you are legally living. Sure you live in Alberta, but that is beside the point. If you have lived in Edmonton for twelve consecutive months--now count them because this is important--and have at no time--not even for a day--stayed in a government operated hostel, then the City of Edmonton must look after you for at least three months. Otherwise you are the province's charge.

\* You can qualify for provincial social assistance if you satisfy the condition of provincial residency and if

(a) Your "negotiable assets" amount to less than \$1,000 if you are married or have dependents or \$500 if you are single.

and

(b) Your monthly living requirements are greater than your monthly income.

Any negotiable assets beyond these amounts you must either spend quickly, give away, or use for current living expenses. However, do be careful. You may be ineligible if it is found out that you gave any assets away. Indeed, you may be expected to recover your gifts from the people to whom you gave them.

But don't despair. If you find that you have more than the amounts listed above. If, in the opinion of your welfare worker, your assets will provide a means of subsistence without which you may become completely destitute.

Worker discovers boyfriend  
Back four spaces

or if your assets are considered "essential to the needs of the person" you may still qualify. As you can see, playing this game has the potential of becoming a rather personal affair between you and your social worker.

\* In order to qualify on this basis "your assets must be of the type that will help you to get back on your feet, and you must have the potential for becoming self-supporting within a reasonable time."

you win \$10,000  
bingo and spend it  
all

worker finds out  
back to start

The Department often disregards assets such as farm land "and machinery" (if the applicant is likely to continue farming), cars and other assets that may allow you to become self-supporting. But excess cash is rarely allowed. If you do have excess cash a welfare worker is not likely to question buying such things as food, clothing, furniture, household repairs, and other such small items.

Even a bigger purchase may be overlooked such as a down payment on a house, if you are going on permanent assistance and monthly payments are not more than reasonable rent. Even the purchase of an older car may be possible if you can show that it is necessary for future employment, or is needed for some essential service.

\* In calculating your negotiable assets, your home and household furnishings are not counted. However, other real estate is. A car is normally considered a cash asset unless you are becoming self-supporting with it in the near future. Otherwise it must be sold. Little consideration is given if you are living in a small town with no other means of transportation. If you get depressed and become withdrawn because of isolation the department will gladly pay the bill of a psychiatrist (if somehow you can possibly travel to see one).

worker decides you  
are mentally ill  
advance to regular  
assistance

If you have life insurance, the cash surrender value of your policies is considered an asset. A good rule of thumb is to not cash in your policy if you can help it, but rather ask your agent how to bring the cash surrender value within the \$1,000 or \$500 limit.

Other assets which can be a problem are stocks and bonds and bank accounts in your name, of course, and cash.

\* If you have managed to find that you do qualify for social assistance, you may be wondering what you will actually get. Do not be misled by what many people condemn to be "ridiculously low levels of assistance". You have Deputy Minister Rogers' full assurance, however, that they are based on accurate and favourable rates. Some people argue, however, that they cannot live on "just assurances" and that they need more money. But why listen to other people's comments. Why not decide for yourself?

Social assistance, it should be remembered, is issued to people who do not have enough money to buy their "basic requirements" as determined by the department.

landlord discovers  
you are on welfare

rent increases

temporary  
assistance  
roll again

Basic requirements, don't include such things as T. V. s, radios, coffee tables, and lamps. Stoves, fridges, wringer washing machines and essential furniture may be provided when absolutely necessary and after all sources have been explored.

For example, it may be recommended, if you are strong and healthy enough, to use a tub and wash board for washing clothes; if the cost of kerosene is cheaper than electricity, to use such lamps for illumination

at night; to buy a hot plate to cook and possibly bake on instead of a stove. Non-essential repairs and home improvements are not authorized. Essential repairs (including repairs for structural damage or heating and electrical system failures) will be authorized only after an assessment has been made and only the most inexpensive bid from local contractors is in.

The clothing allowance is based on the "Maximum Social Allowance Food and Clothing Schedule", prepared by economists working with the Department of Agriculture. Many people, thus argue that their figures then represent the minimum expenditure a farmer's wife can expect to make in a month.

This area is open to particular controversy because of comments which have been made by government economists who claim that the government does not accept the income budget figures which are submitted to it. Rather, they scale them down "some". Deputy Minister Rogers did not deny this.

For a single adult male the monthly food budget is \$38; for clothing it is \$8. An adult female is given \$33 for food and \$10 a month for clothing. Such a budget is based on the person having adequate cooking and refrigeration facilities. If these are inadequate, both get \$4 extra a month for food. For two married the income is almost the sum of their combined single incomes and their budget is similarly adjusted for dependents.

When questioned as to the adequacy of the food and clothing allowances, Mr. Rogers said that he "would not even have to spend all (this) money". If a member of the government says he can live so comfortably on such a budget, should you have any doubts as to its adequacy?

\* People on provincial assistance are classified as either employable or unemployable. If you are employable you will have a more difficult time getting and keeping social assistance. But the Department's Employment Opportunities Division undoubtedly has something for you: It is their policy to find employment for all employable persons.

You'll have to, of course, forgive the Department and give them some time. According to Deputy Minister Rogers, the employment program is "somewhat behind". But you must know how long some government things take to get organized. "We realize", he says, that "the overwhelming percentage of (you) are anxious to work". But you know how it is--if you are up to your ass in alligators it is hard to remember that one of your first objectives was to drain the swamp.

Johnny has birthday  
Accept increased assistance

worker discovers Johnny has  
been away from home for three  
years

Back two spaces

\* If you are a male over 60 years old, or a female over 55 years old; if you are physically disabled, or mentally ill--and you just can't say you are (you have to have a doctor's certificate); if you are caring for dependent children; if you are an eligible person enrolled in training and rehabilitative courses; if you, over a period of ninety days have shown yourself incapable of earning more than \$100 per month; if you are otherwise unemployable, then you are considered unemployable.

However, don't feel too secure with this classification; your status is kept under constant review. If the department becomes doubtful about your classification you will be reclassified as employable until you are employed or found to be unemployable.

you break your leg  
(happy day!)  
advance to  
regular assistance

\* One way to beat the system, if one is dissatisfied with the way things are, is to be sick a lot. Medical and hospital services, dental services, optical services, drugs, nursing services, and

prostheses services are all provided free as long as you qualify for welfare.

\* If permanent assistance is achieved congratulations. However, perhaps deepest feelings of consolation should also be extended. Initially your assistance will be paid to you in the form of vouchers. This may prove temporarily embarrassing to you for only about two months. After this period if you are still a recipient in good standing, you are usually placed on the "payroll" and regularly issued one cheque per month to cover all monthly requirements. Other expenses are covered by some form of voucher.

It is perhaps unfortunate that cheques and vouchers are only issued to the heads of families without thought being given to who is the more responsible member says HOW president Ellen Thompson. Very frequently, she said, the cheque is still issued in a husband's name even though he may be an alcoholic and as frequently happens, may sell the voucher or use the cheque for his drinking.

you develop a chronic  
heart condition  
(congratulations!)  
advance to regular monthly  
assistance

\* If you haven't qualified for assistance there is still the right of appeal which exists to protect you and if you can't convince

the Appeals Committee that you really deserve it, try the Ombudsman--he may be able to help you.

\* Remember however, that welfare policy changes every month and that which was in effect when these rules were printed may not apply by the time you read them.

\* Also do not put caution to the wind. The department has a special squad of investigators who make random "spot-checks" on welfare recipients and spend their time interrogating friends and neighbours making sure that the assistance is really needed.

Oh yes, lest it be forgotten, if you are an Indian or Metis then you are in the wrong game. For you there is

THE INDIAN AFFAIRS GAME,  
available at better government agencies everywhere.

## FINISH

(if you still can't  
support yourself  
play game again)

by Victor Benesch





FEATURE BY CHERYL CROUCHER

# A Contempt f

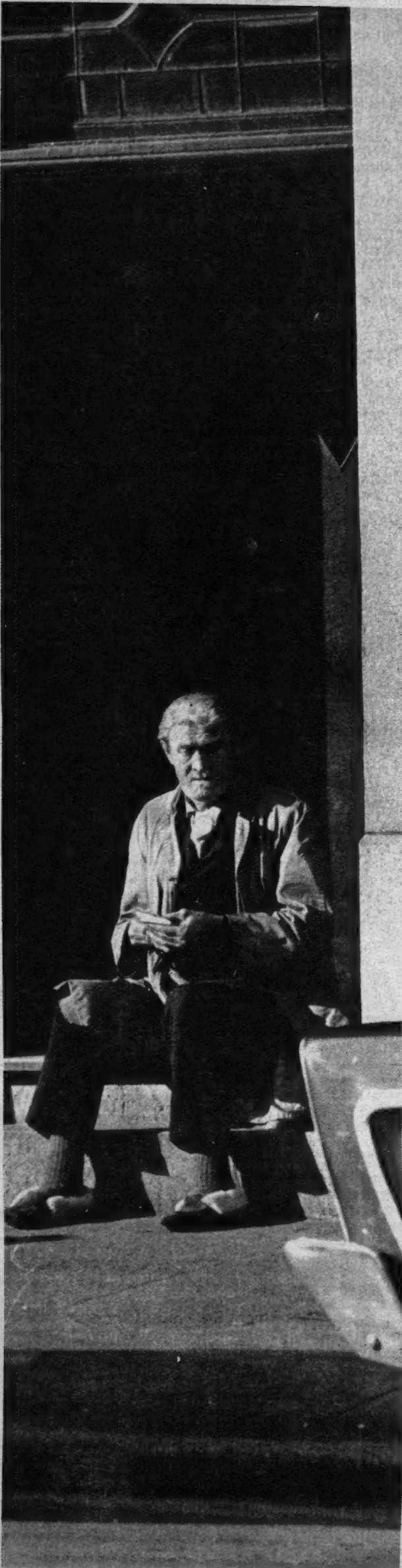


photo by Forrest Bard

Poverty has been ever since the beginnings of societal evolution, since the human animal became parasitic on itself. A dim view of mankind, but then, poverty and man share dim worlds. Bare lightbulbs, peeling walls, cracked windows, dirt blowing across the floor, filth, decay. Cockroaches scuttling in the corners, the old mattress rank with urine from the sore-covered urchins sprawled across one another in fitful sleep, the weary widow slumped in the worn, discarded armchair, welcoming and yet despising the end of another day, one step closer to the final night. A modern setting for an age-old problem. How ironic that as technology has advanced, so has the poor man's furnishings, props indicative of the times. But even so, the dwelling has remained the same, basically. The container, a symptom. Ah, the question has been raised. Is poverty a disease, an affliction, and if so, isn't there and should there not be a cure? No. Parasites are not sicknesses; they are beings all their own that happened along and attached themselves and sucked the juices without returning so much as a thank-you. Parasites impose themselves. Poverty is an imposition. May I be so bold to suggest, to cite the imposer? Society. Society imposes poverty.

There are many societies, you might say. But they have almost all, through time, maintained a certain population at subsistence, poverty levels. It seems that as one faction of a society discovers that it can rise above the rest in material wealth, no matter how low its means were to begin with, that faction can produce awe from the rest, and by using that awe, keep enjoying its greater wealth. Power. Power, awe maintained by fear. The rest, out of fear, perpetuate the faction. As societies have grown, so have the means of maintaining the awe. Beliefs to keep the rest in their place. The poverty mystique. Religions pronouncing the joys and rewards of the poor and humble, the meek. Meanwhile, the pronouncers of these beliefs take from the poor what little they have, making them even poorer (and more joyful).

Parasites.

So, what is society? Though never defined or pinned down, because society is the combination of so many things that make life tick, society exists because of the culture of its population, its beliefs. We all know that we can believe things that are not true. So, it is possible that a faction could manufacture beliefs and impose them on the rest, providing the beliefs were believable enough. Or that it was to one's better judgement (safety) to believe. Like, just for example, if believing meant the difference between retaining an ear, or a hand, or one's family and property. So, could one venture to say society is a system of maintaining beliefs and a rich faction?

But these are modern times, and this is being written in modern times, so, what about modern society? modern poverty?

What can I say about the poor? What do I know? I was raised in relative splendor. I always had clothes to wear, food to eat, a clean bed in which to sleep, and a roof over my head. My friends almost all were the same as myself, perhaps their parents were a little richer, perhaps a little poorer, but never too much. I went to school, took dancing and music lessons. My parents lived in relative marital bliss. What do I know about poverty? What does anyone know about poverty, the sociologists, the psychologists, the priests, the politicians? And what about the poor, do they know?

I happened into a welfare office about a year ago. I was wearing my jeans, an old coat, generally not too presumptuous, not too out of place. I was on a research assignment and they were going to put me through the role, the real thing. So what? I knew it was all a bluff. And even though I felt a bit of the indignities of the office, like the bareness of the waiting room, the impersonal reception of the social worker, the embarrassment of having my name called out loud in front of everyone, the humility of the questions, the mistrust on the part of the welfare office, the fact that I had to empty my pockets to show that I really did not have any money hidden away or had not claimed, so on, and so on, even so, I still knew that I had a better life to return to, to rely on... I could "afford to have my pride hurt".

I interviewed a woman on welfare. I was afraid to, oh, because of the stories I had been fed about her kind. She was really nice. Her background made me uncomfortable, but she was still nice. She gave me tea. I began to feel an empathy for her and to burn at the injustices done to her. But then I realized that these injustices were a result of my comfortable life, and that they contradicted what I had been taught: Teachings such as love thy neigh-

I hate the poor. Once again: I hate the poor. Yes, of the needle; but I have no use for their heaven. I could I was born of the poor. I never had enough to eat. I need it. I said: I won't be poor. I go hungry often enough richer than the richest banker. Because: I hate the poor. Out of hating the poor, there can be no new society. Stalin not exist. The revolutions of the future must be free. To be poor means to be blind, demoralized, deluded. Capitalism, repositories for all the filth and brutality of a false society; but they are all the same. They destroy them--and with them all the jackal-Stalins that the Church and the false revolutionaries draw together; hate the poor for the humility which keeps their faces proud of a false and cruel society; but they are all the same. The stars; tell them to walk proudly on this earth. The labor of their hands; it is the duty of all true revolutionaries to fill both with good food. Don't shove Peter the great be-

-- from *The Journey*  
by Kenneth P.

bour, the good Samaritan, equal opportunity for all, and so on. Good old middle-class morality strikes (out) again.

I still dislike to walk down 97th Street. And I still cringe when I meet someone who obviously comes from a poor way of life. Even though I now live in a relatively poor manner, according to the official poverty line and my parents, I still know I am not poor. It is not just a money situation. It is the conditions totalled, the depression, the cultural behavior, the way of thinking, everything, that makes a person poor, that makes poverty. The state of poverty, a destruction of the very fibre that makes a human animal a Person. Poverty, the state of, becomes ingrained. One never gets over it, or lack of it. It perpetuates.

So, what is this state of poverty that I go on so much about? The image presented at the beginning seems almost romantic, a scene from one of Dickens' novels perhaps. Perhaps the state as I will present it will again be colored by my self-righteous secure Mount.

Poverty is necessary to the existence of western society. The economic system is geared to the exploitation of the working class so that the major profits eventually end up in the hands of only a few. Any change to equalize the distribution of wealth to help alleviate poverty would mean the fall of free enterprise (so cherished a possession, institution) and the rise of a socialist state. The cries of Communism (by businessmen), that dirty red word, denounce any change in the present system. And yet, welfare, medicare, old-age pensions, and such, though however meagre these payments may be, all smack of the beginnings of socialism and Communism. And they are welcomed.

But even the welfare system is intended to keep the poor poor. The following is an excerpt from an article I wrote which appeared in the March 9, 1972 issue of the Gateway, a study on the Edmonton Municipal welfare system:

"According to popular belief, people on welfare are lazy, no-good bums out to make a fast buck off respectable, law-abiding, tax-paying citizens.

"Yet eighty-eight percent of people on welfare are utterly incapable of earning a living. These are 'the elderly, the sick, the disabled, and women in charge of families which require their presence in the home.' Those getting 'something for nothing'

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# ot for the Poor

poor. O yes, the kingdom of heaven--through the eye  
heaven. I could invent fifty better ones in a single day.  
gh to ea I never had decent clothes. I couldn't stomach  
often enough now, but I am not 'of the poor.' I am richer  
the pot out of my love for them. Until all men unite  
ociety, Stalin loves the poor--without them he could  
must be directed not against the rich but against the poor.  
ed, deluded. The poor have been the slop-pails of cap-  
brutality of a filthy, brutal world." Do not liberate the poor:  
al-Stalin that feast on their hideous, shrunken bodies. How  
draw together; love the poor--for they are humble. I say  
as their faces pressed into the mud. The poor are the pro-  
are all the corner-stone of that society. Lift them to  
is earth the cathedrals and broad roads were made by the  
true revolutionists not only to restore these things into their  
it them to their heads. Empty stomachs, empty heads:  
ter the heat back into their throats.

from the Journal of Albion Moonlight  
by Kenneth Patchen

constitute less than two percent of the total number  
of people on social assistance in all of Canada.

"Accounting for the other twelve percent are the  
'unemployed-employables', those men who probab-  
ly work at jobs that pay modest wages, but who some-  
times find themselves unemployed because of lay-offs,  
job eliminations, little or no education and trade  
skills, or those with psychological problems that pre-  
vent them from even holding a permanent job.

"Welfare in Alberta is divided into two categories--  
city and provincial. To be eligible for city welfare  
persons must have resided in Edmonton and been self-  
supporting for at least a year; otherwise they have to  
apply for provincial welfare. Edmonton city welfare  
is mainly for short term assistance and the provincial  
for longer terms.

"Individual circumstances, such as family size and  
children's age and sex, determine the amount of assis-  
tance provided, be it full or supplemental, in which  
case a person is employed but is not earning enough.  
The Department budgets according to 'arbitrary'  
guidelines. For example, the food allowance for a  
woman is less than for a man. Sufficient medical  
grounds may warrant exceptions for special diets. The  
limit on rent dictates the type of housing the welfare  
recipient is able to obtain. Allowances are not made  
for telephone services. The City of Edmonton Social  
Assistance Department would not release the exact  
figures.

"The welfare system is a failure though and the  
factor most responsible for this is the deduction of ex-  
tra income from the total monthly allotment should it  
exceed the allowable amount (\$25). In other words  
welfare recipients pay 100 percent income tax. Thus  
there is no chance or incentive for a person to get out.  
This, is the Welfare Trap."

If welfare is such a stagnating thing, not to men-  
tion the stigma attached to it, how do people let them-  
selves become involved in it to begin with? Again  
from the same article:

"Usually the first time a person applies for welfare,  
it is a last resort after all other means of financial aid  
have been exhausted. Shame and embarrassment typi-  
fy the applicant's emotional state, for he is very anx-  
ious to get back on his feet.

"But as time drags on and the disappointments pile  
up, the welfare way of life or life style becomes more  
ingrained. Each return to welfare becomes a little

easier, a little more often, and each stay a little lon-  
ger than the last.

"This process is a self-perpetuating downward spi-  
ral that breaks down and steals away the individual's  
dignity and self-respect.

"Studies indicate that someone on assistance for  
three years will ninety percent of the time remain on  
the role."

welfare is only one aspect of poverty in our society.  
There are the families who earn too much to qualify  
for social assistance, but not enough to rise above the  
official poverty line. The old-age pensioners locked  
away in their lonely worlds, getting just enough to sub-  
sist on. It is a fact that some have been known to eat  
dog food because that is all they could afford. In a  
world that has enough money to keep everyone in basic  
needs plus some, why is it necessary for so many to  
go without so that a few can glut themselves?

The talk of crime in the street, the unsafety of  
being alone at night, the inability to trust strangers,  
all are the outcroppings of an imposed poverty. Peo-  
ple forced to live in slums because that is all they  
can afford, forced to raise their children in ghettos,  
forced to do without and still forced to digest the palp  
of the glossy advertising, the palp of the education  
system, the palp of the middle and upper classes a-  
bout morality, dignity, forced to live a contradiction  
if they want "to make it", and yet denied "to make  
it" because of social standing and customs. The psy-  
chological and physical distress resulting from living  
in poverty cannot even be taken care of because the  
necessary treatment is too expensive. It is no won-  
der that in order to cope with one's hostile environ-  
ment one becomes hostile and angry and anti-social.

A clear-headed, long-range view of society, of  
its direction, of the type of citizens it desires, is  
necessary in order to overcome poverty. Some are  
looking ahead already, and are horrified at the fore-  
casts of future years, that is, if the world keeps go-  
ing the way it is now. So, they are trying to avoid  
these horrors by changing the system now. For exam-  
ple, there are some attempts to change the welfare  
set-up. In Edmonton, these are most recently the  
West-10 project and in 1971 the Special Project, the  
former which tries to deal with welfare recipients in  
a fair, friendly atmosphere. But so what, the guy  
is still on the dole.

The latter worked successfully enough to let cer-  
tain test clients deal with their financial problems on  
their own with the help of social assistance. They  
were allowed to draw up their own budgets, get jobs  
and keep the wages, were given counselling in fami-  
ly problems; all in all, they were treated as responsi-  
ble people with some intelligence and the agency  
made an attempt to get at the roots of their financial  
problems and do away with them in an effective way.  
The project worked, on the whole, but what has the  
government done to change the system? Not much,  
except for more test projects. Does it not seem only  
natural, if a bit on the funny side, to treat people as  
people?

If the government and the public could get the  
dollar signs out of their eyes for just a few moments  
and see the economics (if one must relate in those  
terms) of spending a bit more money at the beginning  
of the project to make sure the client does not ever  
have to return to welfare rather than putting out just  
the bare minimum to satisfy the immediate need, on-  
ly to have the recipient return again and again for  
more money than it would have taken in the first in-  
stance to cure his problems. The longrange plan  
saves a lot more money, and a lot of heartache and  
sorrow.

But again, to rid the world of the poor requires a  
complete change in thought, a control of the greed  
for possession and power. Not a control in the sense  
of a police or security force, but rather a personal  
control, a personal outlook and philosophy that shapes  
one's way of life. Nobody wants to be poor. They  
are only poor because they are forced to be that way,  
to live in those conditions. Those conditions are  
forced, imposed by a power elite that fears for the  
loss of its way of life, but at the expense of another's.  
So they have manufactured the culture, the beliefs,  
the so-called wants, desires, directions of that cul-  
ture, through advertising and government and mone-  
tary control. They have shaped the population to  
their whims with little or no regard of the detrimental  
effects, let alone the philosophical and religious con-  
tradictions. This is where the poverty myth must die.  
This is why Kenneth Patchen hates the poor.

And just a thought, a passing remark I found in a  
book on yoga, "Enough is enough, but enough is  
necessary."



photo by Forrest Bard



# HOW

## — helping the down and out

A hand written sign hanging on a glass door patched with plywood. Old, second-hand clothing hanging on racks. A drawing of a smiling stickman's face taped on the receptionist's office window. Friendly and happy, although sometimes cynically cheerful. All these are facets of a little known organization which goes by the acronym of HOW.

Humans on Welfare has three main aims: To help stretch the clothing dollar of the needy; to provide information, assistance, and a common meeting ground for self-and mutual help; and to make representations to the community and the government in the interests of the people it represents.

It commenced operations in January, 1970 as a pilot project financed by the federal government with a \$10,000 grant. Today, since it no longer receives funds from the federal government, HOW depends on grants from the city and the UCF, and still works on a yearly budget of about \$10,000.

Although it will help anyone who comes to it, HOW is also a membership organization, with a membership fee of one dollar. Its members include anyone who is receiving government aid -- old people on small pensions, the handicapped, unwed mothers, deserted wives, and even deserted husbands.

### Even a dollar . . .

According to government statistics, in Edmonton alone there are over 10,000 recipients of social assistance, yet last December membership in HOW was only about 900, and now is only about 400. Ellen Thompson, President of HOW, attributes such low numbers to ignorance among welfare recipients of HOW's existence and function, and to its high membership fee. "To many of these people," she said, "even one dollar a year is too much."

Run by a board of seven directors, elected from the membership, it operates with its own volunteers and, occa-

sionally, with those not on welfare. It is a non-profit organization so no one gets paid -- no one except the 7-month pregnant woman who drives its one ton truck. Although a volunteer, she gets two dollars a day and is the only member of the staff who holds a valid driver's licence. Without her HOW would have a hard time functioning.

HOW's offices occupy two floors of a commercial building at 9676 Jasper Avenue. The rent, although modest in comparison to what it would be if it were a business, is \$575 a month. The lower floor contains the business offices of the organization, and the used clothing store rooms, while the upper floor contains meeting and work rooms. Operating expenses include telephones, lights, transportation for volunteers as well as gas, oil, and insurance for the truck. All these require a monthly budget of at least \$1,000.

### On the move

HOW's present location is the result of three years of moving, since its inception in 1970, it has had to move five times because of complaints and increasing rents. "Finding our present accommodation was not easy," says Mrs. Thompson. An ad was placed in the paper, but the only response was from its present landlord.

Last year HOW appealed to the city for free accommodation. The city, however, although it had suitable space available, preferred to give it money instead. The accommodation asked for was rented to a private business.

The 1962 truck that HOW now owns and operates was purchased this year out of its grant money. While they do not actively ask for help from the community, says Mrs. Thompson, they did ask the larger automobile dealers to donate a truck. The only reply they received to their request, was from "Uncle Dennis". "He offered us a truck", said Mrs. Thompson, "but for the shape that it was in, it was the 'best deal' for us to buy one."



As far as trying to raise additional funds, HOW is not allowed to do this. According to Mrs. Thompson, the city and UCF have fixed their budget at a certain level, and the more money (they) raise (themselves) the less money (they) are given. "Although such a policy tends to dampen economic ventures, HOW occasionally does hold bazars. "We tried to set up bingos too, but the morality squad said no."

HOW does, however, raise a few cents by "cutting cotton". Some of its volunteers cut up unusable old cotton clothing which is sold to industry for rags at 25 cents per pound. "However, this is all we do", says Mrs. Thompson. "Some church groups have accused us of selling the clothing they give us. This is not true. We merely charge each family 25 cents for all the clothing they want or can carry. It helps defray administration costs. We are not selling it."

Most of the time, "we are getting people's junk. They know that we have a truck and can come to pick it up." Clothing stores, for example, frequently send over just one shoe or boot of a pair. All HOW can do is keep it around and hope that its mate turns up. Usually it doesn't. Many people also send clothing that is out of style that "we simply cannot ask people to wear it." The things no body takes, we just throw away.

But junk or not, all the clothing that they do get has to be sorted. This takes time and workers; it is the one area of their service which uses most of their help and time.

### Gov't. favors

The provincial government does not give HOW any funds. When asked why not, Deputy Minister of Health and Social Development, Mr. Rogers was quick to first point out that this "is not strictly true". Last year, he said, "the department footed the babysitting bill for HOW representatives while they were at a Welfare Conference in Toronto."

He then said that by not giving them money, the government was actually doing them "a favour". "We are guaranteeing HOW's political independence", he said, "and thus keeping alive the fires of dissonance which are so valuable to pressure groups in our democratic society. We do not want to turn HOW into another government department. Besides", he said, "there are all kinds of good organizations" which need funds. "These organizations must learn to vie for themselves."

"Perhaps you don't realize it", noted Mr. Rogers, "but remember that tax payers are interested in this. Each time we increase assistance to welfare recipients by one dollar--and we are paying out \$57 million a year to them now--the gross cost to the Alberta tax payer is over \$1 million."

Mrs. Thompson, however, feels that the Province is shirking its responsibilities by not helping them. "We are doing what the government should be doing", she said, "and even we are nothing but another band-aid."

### Not temporary

"When will they realize", she asks, that receipt of welfare is not just a temporary thing? They must look at the whole person", she said. "If his mental attitude is rotten what is the use of feeding him? One of the purposes of HOW is to induce chronically withdrawn recipients back into active participation in society. Such people do exist", she said.

Mr. Rogers said that he has heard "such stories many times." ("Does repetition make facts any less true or real?") His department, he said, provides counseling to all those who want and need it, but he did not expand further on this point.

Mrs. Thompson denies this. According to her, most of the so-called "counselors" are the social workers themselves who will not respond to questions asked of them. "They just continue on writing or doing whatever they happen to be doing", she said. "Besides, most of them are men with whom many women feel uncomfortable", she added.

Last winter HOW applied for a LIP grant. Although a similar project in Winnipeg was awarded \$180,000 for three years, its request was refused.

Most of HOW's problems, says Mrs. Thompson, are those of funds. Organizations "say we are doing a great job, but ask us to leave them alone." What they really need, however, is more people. "We need to get more people involved with us so we can have more time to visit people." Perhaps if this were done, if all 10,000 welfare recipients were organized and belonged to this organization, HOW could become an effective pressure group to which the government would have to give more than just lip service.

by Victor Benesch





# Students ease legal burdens

by Cheryl Croucher

In trouble with the law? Need a lawyer but you're a little short on cash and Legal Aid won't have you?

Try Student Legal Services.

This summer SLS, now four years old, is operating on an Opportunities for Youth grant, providing salaries for 11 law students. During the winter SLS, incorporated as a society with 8 directors, works with other grants and volunteer law students.

OFY describes this summer's SLS as a "project consisting of free legal aid service provided through law students working in community offices and a legal education service aiming at increasing awareness in the community through publication of handbooks, the organization of legal education films and courses and the production of educational television programs."

SLS has community phone-in offices in the Boyle Street Co-op, with West-10, and with the Hardisty Open Door centre.

The Boyle Street Co-op office is manned by Terry McCrum, Doug Lynas, Christina Gauk, and Dan Seyl in the afternoons and other law student volunteers in the evenings. In the first 10 days of summer operation between May 14 and June 1, they handled 130 cases, averaging 12 to 14 cases each day. They receive a lot more calls that are referrals to the proper social service agencies.

"About 25 percent of our calls are divorce cases. We get about two or three calls a night from women run out of the house and who are worried about custody of their children" and such, say Terry McCrum and Doug Lynas.

Where cruelty is involved or the need for the divorce is immediate, SLS turns the case directly over to Legal Aid. SLS can help with less pressing divorces by researching and preparing the petitions. Legal Aid has jurisdiction over the rest of the divorce proceedings.

The SLS work saves on cost. The government pays Legal Aid \$50 for the lawyer's work while the clients may be charged the difference depending on his or her ability to pay.

If one had to retain a lawyer, an uncontested divorce would cost a mini-

mum of \$400 to \$500. Most of this is for overhead.

## SLS PROCEDURE:

In the initial screening SLS finds out who is calling, what the problem is, and the caller's financial means. If it is an indictable criminal matter he is automatically referred to Legal Aid. Or, if he is able to retain a lawyer, he is referred to the Lawyer Referral Service which suggest three lawyers specializing in that area.

If the caller is not eligible for Legal Aid or cannot afford a lawyer, then SLS inquires for further details over the phone.

Then a law student analyzes the problem, researches it to work out a solution, and writes it up. The first check is done by others knowledgeable in the area of the problem, to make sure the research is complete. SLS has a list of volunteer lawyers who again check the

research, and Dave Finley, chairman of SLS makes yet another check. The person who first took the case then gives the "client" advice. All completed reports go to one lawyer, part-time supervisor John Faulkner (for whom SLS just received a grant to hire on full-time) for a final check and filing.

This "rigorous checking system" insures the caller "gets nothing but professional advice," says Peter Jasper of SLS.

SLS also has someone at the City cells at 7 each morning to help those charged fill out Legal Aid applications. If they are turned down by Legal Aid, they are referred back to SLS.

SLS can help with and perhaps appear in family court, juvenile court, provincial court in summary conviction matters, and small claims court.

Another important aspect of SLS is the educational program, or "preventive legal aid". Under the direction of Robb Abells, SLS is producing a film about juvenile rights and juvenile delinquent proceedings. Other films have also been

made and shown in junior and senior high schools.

SLS also has a mock court program which is taken to the schools so the students can take part in the "courtroom drama". All this is based on the idea that if people are "made aware of legal situations beforehand, they are less likely to get involved in legal problems".

SLS has published two handbooks for the public: *Rules of the Game*, on social assistance and the *Bluebook for Travellers*, a legal guide for transients.

Another exciting part of SLS is Innovative Services headed by Peter Jasper. This generally involves "looking at the whole project and improving the service and ... doing research in a community directed way," says Peter.

For example, Peter is working as a resource person with the Metis Association of Alberta. At present he is researching the Metis hunting and fishing rights among other things. The Metis Association, on a \$60,000 grant, plans to hold six workshops on various aspects of their existence (the first of which was held over the June 1st weekend at Slave Lake). In this way, along with Peter's work, they can prepare both a brief for the government and a presentation to the Prime Minister, who has invited president of the Alberta Metis Association, Stan Daniels to speak at a July conference between the PM and the prairie premiers.

Peter and SLS also want to turn one of the half-term law courses at the U of A over to the Metis Association, which would pay the costs for students to do research for the them. Later, hopefully, this research could be also used for an extension course on Metis and Indian rights.

Also with Innovative Services is Bev Brown, who is working with the Voice of Native Women, helping them prepare a brief to the Federal government on the loss of treaty status of Indian women who marry white men. Bev will also be working with Humans on Welfare later this summer.

For more information or for help, phone Student Legal Services between 1 and 4 pm and 6 and 9 pm at 432-5322. Also, the phone number for Alberta Legal Aid is 423-3311.



Some law students working with SLS

## Editorial

# Unjust legal system promotes poverty

by Cheryl Croucher

"For most people appearing in court, it's their first offence and they're scared. Usually it's a minor infraction and they are not sure of their guilt -- 'I got a ticket; I'm a criminal.' So, usually they plead guilty, to get it over with. They plead guilty on the basis of feeling rather than the law..."

-- Terry McCrum

Why don't they have legal counsel? Why "get it over with"?

Because legal counsel is for big guys and little guys cannot afford lawyers. And if you get a lawyer it is to get you off. That means a trial, and for some, time lost at work, especially if he cannot afford bail, so he is stuck in jail. Save all the fuss, plead guilty, and pay the fine or whatever.

But for others, like the many natives who fill the courts, they most often are unaware of the laws allegedly broken, are not informed about their legal rights, nor that legal assistance may be available. Because of language and social barriers, they may not fully understand the legal situation, feeling if they plead guilty, they will get off lightly. Rather, they end up in jail.

"People should not be confused by the law -- hopefully they will go to lawyers more often. Lawyers should

act not just for a client but with a client." -- Dave Finley

The Alberta Legal Aid Plan, though far from comprehensive, does provide legal counsel for those accused of certain indictable (criminal) offences IF the accused proves he cannot afford to retain a lawyer.

Legal Aid does not cover summary offences. But most people who are charged with and plead guilty to summary matters, the "lesser crimes", are poor.

And about 90 percent of summary convictions are dispensed with at the provincial or docket court level since most of the people plead guilty.

Because Alberta law states that in the case of summary offences the accused may be represented by counsel or agent, law students with SLS appear in court as agents. The accused stands a much better chance with someone from SLS than if he tried to represent himself.

"We do not pretend to be as skilled as lawyers... We are here by the suffrage of the Bar... We must be friends of the court," say Doug Lynas and Dan Seyl.

Peter Jasper stresses the service offered by SLS "should be taken over by people fully trained in law. SLS is not a clinical education, not a 'teach through practice'. Rather this is a fringe

benefit. There is more to it -- SLS provides a service that is really needed and at the same time transcends the traditional thinking of the way legal services ought to be delivered."

The people of SLS make it explicit that they are not stealing clients from the Bar. The people SLS helps could never afford a lawyer in the first place and secondly have been refused by Legal Aid. Without SLS, these people would have nowhere or no one to turn to for legal advice.

"We (SLS) are... concerned with the manner in which legal services are dealt," says Peter Jasper.

As the system stands now, the person "identifies his legal problem, goes to a lawyer, gives him some money and leaves the rest up to the lawyer... There are two things wrong with this: one, is money. Many people have genuine legal problems but cannot afford a lawyer. Two, lawyers are dealing on an individual level (except with corporations) -- making no attempt to solve legal problems on a social level."

Legal Aid exists as a form of charity, thereby implying the rich have more justice than they possibly know what to do with, and the poor have none. And that means The Law and Justice are partial (to the pocketbook and Chagex).

It also means the poor and Legal Aid are open to abuse.

Lawyers have been known to take Legal Aid cases to several court levels, even when they have proved hopeless, merely to get more money.

Lawyers have also been known to wait until the morning of the trial before even interviewing the Legal Aid client.

As for the lawyers in Chancery Hall who refer to SLS as the "Commie sand-box", Dave Finley says conservative Edmonton and Alberta lawyers think that "providing legal services to those who cannot afford lawyers verges on socialism".

The point is the poor go to jail because they cannot afford lawyers to get them off the hook, to find the loopholes, or cannot afford to pay the fines.

The point is too that the legal system discriminates against the poor by perpetuating the very social structure that make them poor, that keeps them on welfare, in slums, in the streets, and in crime.

The "band-aid" service offered by lawyers and Legal Aid might relieve the immediate problem, but it does not offer a long-term remedy.

Until the laws that keep people in sick environments are changed, until lawyers work for the community, until the situations that generate and maintain poverty are eliminated, the Law will continue to destroy people who are unjustly punished for breaking the laws made for a society to which they do not belong.



# KRAFT BOYCOTT CONTINUES

The National Farmer's Union struggle against Kraftco is now almost two years old. Recent figures show that Kraft's profits in 1972 were \$88,300,000 down from \$91,300,000 in 1971.

At first glance, it looks like the Kraft boycott has had little impact. But when the extent of the profits food corporations suck out of consumers is considered, a drop of three million dollars in the profits of the Kraft giant is a major victory.

In 1972 the net profit levels of food corporations increased by an average of 31.3%. The Swift meat company's gouging increased its profits from \$26 million to \$37 million. H. J. Heinz Co. raised its profits from \$1.7 million to \$4.16 million. The story is the same for all other major food companies.

This corporate robbery is at the root of the Kraft boycott. In 1969 the National Farmer's Union was formed to provide a collective bargaining force for farmers. Kraft, which controls 80% of cheese production in Canada, refused to recognise the Ontario NFU as a bargaining agent for the provinces dairy farmers. In order to protect its profits.

So, in August, 1971, the NFU began a nationwide boycott of Kraft products. The boycott has been organized in the urban areas mainly by urban support committees such as the Edmonton Boycott Kraft Committee.

The small Canadian farmer is in deep trouble; every month 1,200 farmers are leaving the land. While corporations and the government point their fingers at farmers for increasing food prices, a look at the statistics shows that it simply isn't so.

Since 1950, the producer's share of

the consumer dollar has dropped from 60% to 36%. The average farm income in Canada is under \$4,000 a year. Fully half the farm population of this country is living in poverty.

These facts enable government and corporate spokesmen to appear to be friends of the farmer by saying that food price increases are the result of a long-overdue increase in the price for agricultural produce.

But take a look at the recent price increase won by Ontario farmers for their milk. Last year, they demanded a price hike of 57¢ per hundred pounds of milk. Under heavy pressure from Kraft, the Ontario Milk Marketing Board reversed a decision to allow the increase and cut it down to 35¢ per hundredweight.

Milk prices in Ontario then rose from 31¢ to 34¢. A price rise of 3¢ a quart equals 3¢ for two pounds. So, for every hundredweight, the price increase is fifty times three cents, or \$1.50. If you subtract the 35 cents of this which goes to the farmer, the net profit is \$1.15 per hundredweight. Ontario's consumers were stuck with higher milk prices, the dairy farmers were left with an insufficient increase in their living standards, and the milk corporations had pulled an astounding rip-off.

This story is repeated for most agricultural products. The farmer gets only 3¢ from a loaf of bread which sells for 28¢. He gets 30¢ out of the dollar cost of a ten-pound bag of P. E. I. potatoes. Only 53¢ of a dollar's worth of cheese goes to the farmer.

Not only is Kraft one of the leaders in corporate price-gouging, it also does some shocking things to the food which winds up in the supermarket.



There are alternatives to these products. See the anti-Kraft shopping list on page fifteen.

Take Cheez Whiz, for example. This miraculous product seems to stay creamily soft forever. How do they do it? It's simple. Kraft just gathers up

all its stale and moulding scraps of cheese, mixes them with an emulsifier, salt and water, packages the result and whisks it off to the grocery shelves.

Another interesting example is provided by Sealtest Foods Division of Kraftco. Sealtest had been selling gallons of milk in a new plastic container when a surprising discovery was made. When the container was filled to the brim, it held two ounces less than a full gallon. Sealtest was fined \$5,000 for that little escapade.

However, because of Kraft's lavish spending on advertising, the general public hears little of this compared to Bruce Marsh's irritating inducements to eat Kraft products. In 1969, the corporation spent 69 million dollars on advertising. It is the second largest TV advertiser in North America.

The result is a public which suffers from the delusion that if its Kraft, it must be good.

This is why the informational pickets and meetings held by urban support committees are so important. People hearing of the boycott for the first time (and there are a surprisingly large number) usually react well when confronted with the facts about Kraft.

Besides refusing to buy Kraft products and informing people about the boycott, it can be useful to pressure storekeepers not to keep Kraft products on their shelves, at least to some extent.

If you'd like to get involved with the Edmonton Boycott Kraft Committee activities, contact Dave Ball at 433-2808, or the NFU office at 432-7833.

By Kimball Cariou



The Kraft boycott is not the only one going on these days. Local 173 of the United Brewery Workers has been on strike against Dare Foods since May 29, 1973. Dare refused union demands for a forty hour work week, an eighty cent pay raise, and better working conditions. After the Ontario Supreme Court handed down an injunction against the strikers for blocking scab truckdrivers at the plant gates, the boycott on Dare products was called. Six of the union members have received jail sentences of up to sixty days for such things as smiling at scabs, attempting to bump, and yelling.



# Non Kraft shopping

## cheese list

### BRICK

Baden  
Sielton  
Cherry Hill  
Black Diamond  
Schneiders  
Medo-land

### CREAM

Standard  
Bayernland  
Modern  
Black Diamond

### CHEDDAR

Black Diamond  
Clover Leaf  
Cherry Hill  
Medo-land  
Armstrong  
Parkwood  
Wespride  
Locomart  
Schneiders  
Richmello  
New Bothwell

### COTTAGE

Primrose  
Clover  
Palm  
Co-op

### PROCESSED

Ingersoll  
Black Diamond  
Parkwood  
Spread Easy  
Schneiders

### SLICED

Cavalier  
Black Diamond  
Parkwood  
Richmello  
Perkshire

### FRESH JUICES

Sun Pack  
Co-op  
Beep  
Palm

### SOUR CREAM

Co-op Palm  
Palm  
Primrose

### SALAD DRESSING

Catelli  
A La Carte  
Shirriff  
Heinz  
Stafford  
Natty Club  
Food Club  
Hunt  
Monarch  
Moms  
Sharwood  
Crosse & Blackwell  
Piedmont  
Master Foods  
Frenchs  
Nallys

### VEGETABLE OIL

Safflo  
Mazola  
West  
St. Lawrence

### HONEY

R. G. Swannie  
Co-op  
Alpha  
Empress  
Bee-maid  
Clover Crest  
Sasko  
Prairie Queen  
Billie Bee  
Pederson & Sons,  
Baldwinton

### PIZZA, MACARONI SPAGHETTI DINNER

Chef Boy ar Dee  
Catelli  
Betty Crocker  
Lipton  
Gattuso

### MUSTARD

Frenches  
Food Club  
Keens  
Co-op  
Libbys  
Heinz  
Dijon

### MARSHMALLOWS

Campfire  
Angelus

### JAMS AND JELLIES

Monarch  
Co-op  
Roses  
Welches  
Dundee  
Keiller  
Nabob  
Regal  
Cottage  
St. Williams  
Picnic  
Empress  
Valley Gold  
Climax  
E. D. Smith  
Chivers  
York  
Berry Box  
Stafford  
Harmonie

### ICE CREAM

Silverwood  
Palm  
Co-op  
Richmello  
Snow Star  
Velvet

### SPECIALTY MEATS\*

Peerless  
Schneiders  
Burns  
Maple Leaf  
Olympic  
Swifts

\*Note: Vancouver  
Fancy Sausage Co.  
is owned by Kraft.

### PEANUT BUTTER

Squirrel  
Golden Nut  
Billy Boy  
Co-op  
Natty Club  
York  
McCalls  
Cavalier  
Empress  
Jack & Jill  
Richmello  
McLaren

### CANDIES

Natty Club  
McCormics  
Lowney  
Paulins  
Mackintosh  
Enchantment  
Leeds  
Ultra Fine  
Taverners  
Orchid  
Pascal  
Keiller

### MARMALADE

Co-op  
Golden Kist  
Robertsons  
Chivers  
Keiller  
Dundee  
Roses  
Shirriff  
Empress  
Stafford

### MARGARINE

Mums  
Goodluck  
Imperial  
Golden  
Solo  
Co-op  
Tulip  
Peasant  
Butternut  
Cavalier  
Saffsweet  
Blue Bonnet  
Fleishmanns  
Harvest  
Village  
West  
Dalewood  
Delmar  
Express  
Vegmar  
Richmello

### POWDERED COFFEE CREAM

Coffee Mate  
With  
Coffee Delight  
Coffee Team  
Coffee Tune

### PIE FILLING FOR BAKERIES, CAFES

Loves  
Bowes  
E. D. Smith  
Gumperts  
Sun-ripe

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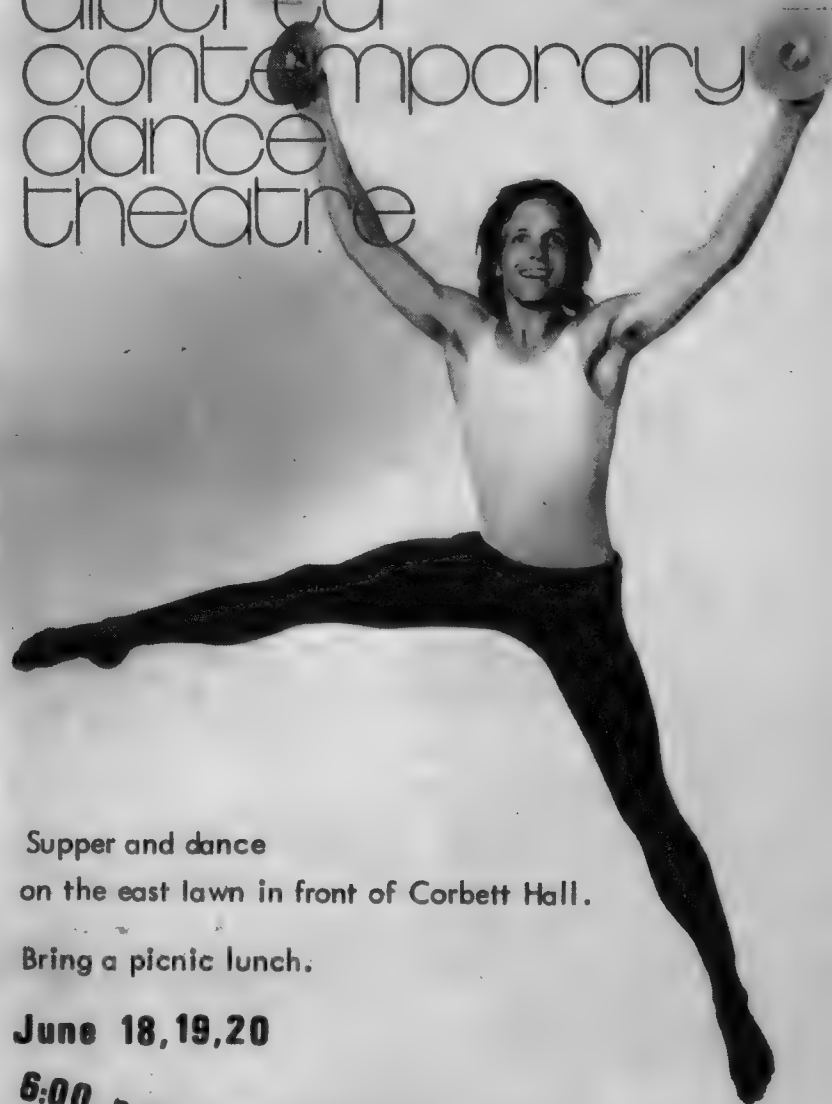
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theatre



Supper and dance  
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6:00 p.m.

**silver collection**

photo by Les Stanchuk



# Day Care-

## who benefits now?

"It is a delusion to believe that the best environment for children is being locked in a small area with a person who is sacrificing her own growth, becoming ill for lack of mental stimulation and frustration, who sees no way out of her entrapment. I do not believe that any woman, no matter how educated or creative, can cope livingly with a small child when she is isolated and dependent."

--Melody Killian  
from Women Unite

by Morgan Thomas



Bissell Day Care Centre

There is an appalling need for day care facilities in Edmonton. Facilities are a necessity for single parents and should offer a release for house-bound women.

Those centres that exist in Edmonton are generally good (specifically those supported by service agencies) but these cannot hope to cope with the demands placed upon them. Virtually all centres contacted had a waiting list as large as their present registration.

A number of the centres in Edmonton are funded by Preventive Social Services. Fees for these centres run on a sliding scale from 10 dollars to about 100 dollars. The remainder of the cost is made up by the city (20 per cent), the province (40 per cent), and the federal government (40 per cent).

Of these the HUB day care centre at the U of A has facilities to handle 60 children. The centre is considered one of the best university centres in Canada. Half of the children are from one parent families, 30 per cent of two parent (one parent being a student), 10 per cent are the children of non-academic staff, and 10 per cent are community children. There is room for at least one more centre in the area.

The Beverly day care centre, also supported by Preventive Social Services, handles 40 children of single parent families and working mothers. The centre was built on a village development and due to lack of foresight is rather small. There are four full-time teachers and one part-time. Among these centres, there is generally one teacher for every ten children.

The Glengarry day care centre is located in a building supplied by the Department of Parks and Recreation. This type of centre is a new concept in community services. At present there are eight full time child care staff and five part time members. Children from one parent families constitute 60 per cent of the centre.

### philosophy

The philosophies of these centres are much the same. They try to present flexible programs for the children. The child learns in play, by himself, what he wants to learn. As there aren't age group divisions, each child moves at his own speed. Children aren't forced into activities but encouraged to develop interests. Basically, the centres try to create a learning environment with emphasis on developing the emotional and social as well as the intellectual capacity of the child.

Another centre partially funded by Preventive Social Services is the Norwood Readiness Centre. Although the centre doesn't classify as a day care centre, it does illustrate another type of service available. The Readiness Centre operates throughout the year, offering half-day programs of interest to four and five year olds. The centre is run by a board of directors of which more than 50 per cent are members of the Norwood community.

Since the centre only runs half-day programs, it caters little to the working mother, quite a large area of need in the community. The centre is really more like a parent co-operative kindergarten. It provides a program for 25 children, but there are no fees charged for services.

### other services

There are also a large number of private kindergartens and services that run for a large part of the year. One centre operates from October to May, three days a week, as M. E. Lazerte School. The program handles 40 children and is largely run by the parents. Most of these centres, though filling a socializing need for parents and children, do not fill the immediate day care needs.

The Bissell centre is a good example of one set up to meet a very real need with a very limited budget. Workers in the centre have been paid through an LIP grant since February 1972. Originally there were five staff members but since December there has been funding for three more.

The centre was not originally intended for day care but it now offers free baby sitting service for mothers of children in the Boyle Street Community. All ages of children up to six are taken, and good parent participation. Programs for children are co-ordinated with the Community League.

mothers can leave children there for a few hours at any time. The centre shows educational films to parents and enjoys

Bissell Centre feels that is filling a major proportion of the needs for day care. It will do daily care of a working mother's child but prefers to do so only until a regular sitter is arranged for. The centre is only licensed for 20 children, although a larger number may go through in a day.

### problems

For the single or working mother it is truly difficult. It is a fact that "babies do trap people in this society. During the last stages of pregnancy women usually lose their jobs. Even if they can return to work, the cost of babysitting wipes out their paychecks. Even harder to surmount is the guilt that is poured onto working mothers, and the resulting anxiety that perhaps the babysitter is not good, or that something might be going wrong. All of the media, and even one's fellow female workers, tell women that their place is in the home with their children." (Melody Killian)

Like the old age pensioner, the single parent needs an advocate as she doesn't know what to do or what could be done about her situation. Until now, the government has waited for the private sector to initiate programs. They haven't acted on recommendations from social workers and other professionals acquainted with the problems.

### inadequacies

At present, there are very few programs for children up to the age of 12. There are limited facilities for infant care, due to the number of staff required (in the infant care program there are no more than four babies per house). The infant care programs run by the city can only take about 120 children. Even in the three to six year old group, though there are more facilities, services aren't adequate.

It has been said that in the event of a vote, large numbers of society might vote against day care as Edmonton's conservative taxpayer believes that total responsibility for a child rests on the parents. But many of Canada's poor are mothers who are heads of families--it is ridiculous for them to be further penalized by society's constant shirking of responsibility. Children are the responsibility of the society in which they grow up, and child care is a social responsibility that should be financed out of the collective wealth of society.

### funding

The government should abandon any hope that private industry will voluntarily meet their responsibility. Companies in Alberta are not known for their social conscience. Recently when a department store in Vancouver asked for a building permit, the city required that they help set up a child care centre before giving permission. Aside from the fact that it would be preferable to have day care centres unaffiliated with places of work, this is definitely a step in the right direction.

"Our demand should be for high quality community child care available to all women. Ideally, child care facilities should be open 24 hours a day. In the present society, where the few child care facilities that now exist are designed for office rather than factory workers, we will be forced to fight just to have centres open at hours that suit women doing shift work. Even though the government will be reluctant to finance child care for non-working mothers, we must continue to fight for child care as a right for all women. . . . Such a program will cost money and implies higher taxes for the Canadian Working Class. In our campaign for child care we must demand that corporations who take the wealth of the people should be taxed to pay for these facilities."

--Barb Cameron and Cathy Pike in Women Unite





HUB Day Care Centre (U. of A.)

## Govt. enlarging school system? perhaps . . .

The government of Alberta is finally instituting an early child-care program. Am I cheering too soon?

The new program is to be known as Early Childhood Services (ECS) and I have yet to hear a positive reaction to it. ECS will start programs in September 1973 and plans to enlarge on them in succeeding years.

In its operational plans it is stated that the "government of Alberta intends to give increasing attention to the problem of meeting the special needs of young children, ages zero to approximately eight years." In its first year, the programs will be aimed specifically at children aged four years six months to five years six months.

ECS "will be established as a separate branch of the Department of Education, whose influence and services will be the result of the co-ordinated activities of the Departments of Health and Social Development; Culture, Youth & Recreation; Advanced Education & Education. . . ECS has as its major long range goal to strengthen the sense of dignity and self-worth within the child and his family."

### policy

The government will support approved public and private ECS programs. These programs are designed to provide "an educational experience in conjunction with health and social services. . . Government support of both the public and private sectors can help to develop the potential for creativity and flexibility."

The programs instituted by ECS are intended to:

- meet physical, nutritional, and dental needs of the child,
- strengthen emotional and social development by encouraging self-confidence, spontaneity, curiosity, and self-discipline,
- stimulate mental processes and skills, with particular attention to conceptual and verbal aspects,
- establish and reinforce patterns and expectations of success to promote self-confidence,
- increase the child's capacity to relate positively to family and community, while at the same time, strengthening

the family's capacity to contribute to the child's development.

--foster in the child and his family a responsible attitude toward society, while stimulating constructive opportunities for people to work together on a personal and community basis toward the solution of their problems.

### objections

The basic idea is good--the government should have accepted responsibility for younger children long ago. But this plan seems to have been created in the higher levels of government with no consultation with existing centres. This is an exceptionally large oversight, especially as most people in existing centres have solid objections to the proposed program.

Although ECS philosophy advocates parent involvement, the proposed policies discourage it. If the involvement is sought, why weren't parents included in the planning of ECS policy? Why were they not included as representatives in the ECS co-ordinating council? At present the council is composed of the Associate Deputy Minister of Education (Chairman); stakeholder groups such as Alberta Teachers Association, Alberta School Trustees' Association, University Faculty of Education, Organization Mondiale Pour l'Education, Alberta Federation of Home and School, and two members appointed by the Minister of Education; Department of Education (two members); Culture, Youth and Recreation; Health and Social Development (four members), and the Assistant Deputy Minister of Program Services for Advanced Education.

### inequalities

Parent groups which have set up or attempted to set up centres in the past are not receiving the same recognition as school boards as regards funding and apply for funds.

Under the present plan, a school in a "disadvantaged area" (one of the program's more obnoxious labels) applying for funding, would receive \$365 per child per year as opposed to the \$200 per child a private applicant in the same area would receive. Aside from this, the

School Board seems to have priority for these grants, although this is not stated in their policy.

There is great concern about ECS's strongly educational bias. The program is being set up as a branch of the Provincial Education Department. Two of the administrators have purely educational, rather than diversified or specifically child development, backgrounds.

As well, there is a strong education slant in that the instructors of ECS programs must have an Alberta Teaching Certificate with a B. Ed. in early childhood. The program refuses to recognize that there are people now operating existing centres that are better qualified despite the fact that they don't have a teaching certificate. It seems absurd that someone equipped with a masters

equivalent in early childhood psychology is not recognized as qualified.

Applications for funds are made separately for each age group. This segregation by age for the purpose of funding encourages a downward push of the education system and a more rigid division of programs according to age groups.

Although the plans state that ECS wants to "avoid unnecessary labelling of children" in ECS programs, it has done just that; separation of "normal" and "disadvantaged" areas create ghettos of psychological and social differences. The plan also implies values by accepting certain characteristics, such as income and property value, as indexes of normalcy, thus denying differences in life-styles.

### reaction

Ellen Derksen has been working in day care at Primrose Place since 1966. She was more than disappointed with the government's ECS.

The program initially deals with children between the ages of four years six months to five years six months. She "had hoped that ECS would deal with all children up to the age of eight or nine covering the first three grades of school." As the system in those grades is now too rigid, it "needs to be more flexible."

She went on to say that the teaching qualifications are "absolute crap". The qualifications ensure "job protection for education graduates", teachers who will stay temporarily in day care until a teaching position is open elsewhere.

She says that "generally schools are unwilling to work with parents" and parents in the community are "intimidated by the bureaucracy of the school systems. . . The school people have not succeeded in working with other departments on an equal basis; unless the teacher is in charge, they won't play."

In our centres now "we teach them (the children) independence and help them develop imagination and decision-making, which will be stamped out of them in schools. . . How do you get a kid ready for our school system? . . . We are really making them unready for our schools."



graphic by Tom Whyte



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# A layman's guide to welfare

Are you tired, discouraged, depressed by your fruitless search for gainful employment? Do you want to know how to BEAT THE SYSTEM?

In an exclusive interview, POUNDMAKER talked to an expert in this field who has developed a foolproof and, what's more, legal method for obtaining welfare payments. Here is his credo:

"People ought to have the chance to rest and get their head together. The premise from which I work is that the societal structure is neurotic, everyone in it is neurotic, and neurosis is a psychological disease which manifests itself in various ways, mental and physical - so every one in Alberta is legally eligible for welfare.

"I have applied my intelligence to making the system work for the people. The system has been established historically to dominate the common people. By playing the game by their rules but with your own interests at heart, you can win. I've been on welfare since last October and I've been to university long enough to know that the best thing about it is the grant they give you. Welfare gives you money and the chance to find out what you want to know.

"The first thing you have to do is establish yourself in a job category. Go down there and register yourself in a rare one - a craftsman is usually best - something like a potter or a beadmaker. This will make sure that you can't be hired. The next thing they (the Manpower employees) will do is ask you how much pay you want. Don't tell them. Just say that you will accept the going rate for your job category. This

will really freak them out.

"You will have to get a job for a while to qualify for Unemployment Insurance. Once that runs out you go to the welfare people and tell them that your unemployment insurance has run out. Say that you are registered with Manpower, they can't get you a job, that you have been trying by yourself but you can't find one either. They will probably put you on welfare right away.

"Sooner or later they will start hassling you about getting a job. They will ask you to give them the names of five places a day where you have applied for a job. Pay no attention to them.

"What you have to do next is visit a doctor. Tell him you have a pain in your back or your digestive system - a throbbing pain in the back of the neck is a good one. Headaches are good, too. If you know a good psychiatrist (which most people don't) you can complain to him of mental or emotional problems. You have to be careful about this one because Alberta is a Fascist province as far as putting people away is concerned - it takes only two doctors to certify you.

"Anyway, after a few visits to the doctor you take him a disability form which you can get at the welfare office. Get him to sign it and say that you're unfit for work. This will shut the welfare people up for a while.

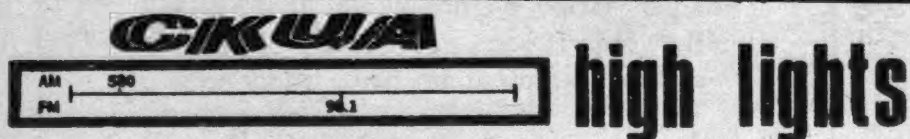
"Keep changing doctors and you can stay on welfare indefinitely."

by Lisa Manchester

## WANTED

Male volunteers for an experimental study of marijuana smoking under the auspices of the Non-medical Use of Drugs Directorate - Ottawa.

Must be 21-31 years of age, physically healthy and right handed. Volunteers will be subject to preliminary psychological and physical screening prior to inclusion in experiment. Must have some University education. Will be paid a small remuneration. CONTACT 432-6501



### PROGRAM HIGHLIGHTS

### HOST

#### FRIDAY (June 15)

6:45 P.M.	UNIVERSITY CONCERT HALL:	Compositions by Dr. Violet Archer, professor of music, U of A.	Don McLean.
7:45 P.M.	TRANSATLANTIC:	Weekly radio magazine from Britain.	
10:30 P.M.	A.K.F. REPORT:	Urologist Dr. R.C. Roake discusses kidney disease and the screening program of the Alberta Kidney Foundation.	Erik Pedersen

#### SATURDAY (June 16)

9:00 A.M.	NEW DIMENSIONS OF EDUCATION:	Discussion of basic problems of education in today's changing society.	
9:30 A.M.	THE AGE OF THE AMBEROLAS:	Programs produced from original Edison cylinders and discs, re-recorded with modern sound techniques.	
11:00 A.M.	SHOWTIME:	Music from "The Kasher Widow".	Murray Davis
4:05 P.M.	POST-MODERN MUSIC:	An original tape by Lubyman Melnyk and John Kamevaan, recorded at the "Experiments in the Arts" festival in Kingston, Ontario.	Marc Vasey
6:45 P.M.	SATURDAY EVENING CONCERT:	Pello Joio: Fantasy and Variations; Britten: Dances from Gloriana; Prokofiev: Suite from Love for Three Oranges; Strauss: Vienna Life.	Don McLean

#### SUNDAY (June 17)

9:05 A.M.	THIS IS WHERE IT HAPPENED:	Stories of Alberta.	Dorothy Dahlgren
12:15 P.M.	YOUR WORLD:	Discussion of the effects new legislation places on car engineers and stylists and on the evolution of the car of the future.	
1:00 P.M.	SUMMER THEATRE:	The Human Voice by Jean Cocteau with Ingrid Bergman and The Rhyme of the Ancient Mariner with Richard Burton.	Jay Smith
9:00 P.M.	GOONS AND BUFFOONS:	Cast of "Funny You Should Say That".	Andy Smith

#### MONDAY (June 18)

11:30 A.M.	DIALOGUE:	Conversation with Bob Ruzicka, composer and performer of popular music - with examples from his melier.	Drake McHugh
6:45 P.M.	THE MUSIC HOUR:	Masenet: Werther, highlights.	Don McLean
7:45 P.M.	SCIENCE OF CREATIVE INTELLIGENCE:	Carl Jensen of the Maharishi International Academy, in an interview about the Academy's plan to make available to all Albertans the technique of Transcendental Meditation.	Bob Chelmick
8:00 P.M.	THE SYNCOPATED TUNING FORK:	Informal discussion of music.	Ted Kardash
9:00 P.M.	THE DEKOVEN CONCERT:	"O.T.N." music by Handel and Lully.	Dekoven
10:30 P.M.	CREATIVE PEOPLE:	Conversation with stained-glass artist Paul Winter.	George Melnyk

#### TUESDAY (June 19)

11:30 A.M.	TALKING ABOUT BOOKS:	Jan Truss, 1st place winner of the Alberta Literary Contest.	Dorothy Dahlgren
7:45 P.M.	MEN AND MOLECULES:	Discussion of man's inadvertent impact on the climate.	
8:00 P.M.	SPEAK YOUR MIND:	Open-line discussion on the Fort Edmonton Historical Park Development controversy.	Drake McHugh
10:30 P.M.	THE ACME SAUSAGE COMPANY:	Music by Mike McKimble and Terry Jones.	Holger Petersen

#### WEDNESDAY (June 20)

6:45 P.M.	THE MUSIC HOUR:	Corrette: Concerto for Harpsichord, Flute and Strings; Mozart: Clarinet Quintet in A; Haydn: Quartet No. 1 in G.	Don McLean
7:45 P.M.	SCIENCE OF CREATIVE INTELLIGENCE:	Carl Jensen, of the Maharishi International Academy talks about the Academy's Alberta Symposium, to be held Thursday and Friday in Edmonton and on Saturday in Calgary.	Bob Chelmick
10:30 P.M.	NORTHERN FOLK:	Canadian contemporary folk music and artists.	Peter White & Holger Petersen

#### THURSDAY (June 21)

6:45 P.M.	THE MUSIC HOUR:	Berlioz: Symphonie Fantastique; Dvorak: Humoresque.	Don McLean
7:45 P.M.	MEN AND MOLECULES:	Ways to correct defective genes.	
9:00 P.M.	MATT HEDLEY PRESENTS:	"Sergei Rachmaninoff - a centenary observation".	Matt Hedley
10:30 P.M.	THE ACME SAUSAGE COMPANY:	Music by Mike McKimble, Terry Jones and Bob Carpenter.	Holger Petersen

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# Suicide Bureau offers Christianity

There were 81 suicides last year in the city of Edmonton. Some of them could have been prevented.

For those contemplating "ending it all" the Salvation Army's Suicide Bureau (422-2727) offers a last chance listening service. The S. A. employs two full time staffers and has twenty four officers standing by to help desperate callers.

Many use the service simply to talk over their problems with a sympathetic stranger. Alcohol and drugs, financial and marital difficulties are most often mentioned.

The majority of callers are women. Brigadier Frayn, head of the S. A.'s Family Services department, explains that "a female will admit a need before a man will."

Some calls are from people who have taken an overdose of pills and suddenly realize that their life is still valuable to them. In such tense situations the Salvation Army officer must act quickly and with great care. Brigadier Frayn proudly admits that "the service has never lost call and has always been able to get help to the distressed."

In a bid to win attention some may threaten to slash their wrists or turn on the gas but the officer talks them out of these rash ideas.

"The most important thing is to change the caller from a client to a friend," said Brigadier Frayn.

The suicide workers engage in seminars read books and take human relations courses to prepare themselves for the onslaught of problems. They follow the credo that you must win confidence in a caller in order that the conversation

be conducted in an honest and frank manner.

To maintain the relationship with the caller the Salvation Army officer may visit the home of the troubled person. These "follow-ups" have the value of proving to the caller that someone does care about them and that their life has importance.

Officers may visit a home the night a call is received. A number of weeks ago a female officer from the S. A. was confronted by a gun-wielding young man. The fellow is now in hospital but the experience illustrates that an officer must always be on guard.

While personal friendship is emphasized, Brigadier Frayn confessed that "our main purpose is Christian work... getting people to know God and to save their souls."

"Every phone call has the spiritual touch and we try to emphasize that God can meet the needs of their lives."

This approach is usually not met with hostility. Brigadier Frayn explains that "we say it in a way that doesn't rouse them... if they don't want to go to church then we can't make them. Devotion to the Christian religion is a matter of free will."

On the question of the morality of suicide, Brigadier Frayn feels that "nobody has the right to take their own life... you're a human being created by God and he should decide when your time is up." But while on earth "you've got to be busy and keep friends, for life is what you put into it."

by Dave Berger



one way to go

photo by Forrest Bard

## Child Care-Adoption

South Edmonton Regional Office, Dept. of Health and Social Development  
433-4411  
West Edmonton Regional Office  
484-7742

## Community Development

Area 12 Action Group  
439-3669 9758-88 Ave.  
Area 13 Co-ordinating Council  
4661144 6226 Fulton Road  
Boyle Street Community Services Co-op  
424-4106 10348-96 St.  
Citizenship Development Branch, State Dept.  
425-6730 9828-104 Ave.  
Edmonton Social Planning Council  
424-0331 10006-107 St.  
Hardisty Drop-In Centre  
469-0423 10535-62 St.  
Human Resources Development Authority  
429-2602 #206, 10025-108 St.  
Indian Affairs Branch (Fed. Govt.)  
425-5639 27th Floor, CN Tower  
Jasper Place Community Services Centre  
4897794 15626-100A Ave.  
Metis Association of Alberta  
452-9550 #303-10405-100 Ave.  
Social Service Dept., City of Edmonton  
425-5270 6th Floor, CN Tower  
West Ten (West 107)  
4826511 12225-105 Ave.

## Counselling

Alcoholics Anonymous  
422-2764  
Point 3 Project  
498-3003 10020-116 St.  
Project/Recovery  
488-1018 10344-121 St.  
Alexander Ross Society  
434-3802  
Debtors Assistance Board  
423-7861 102A Ave & 97 St.  
(Court House)

Emergency Clinic  
482-1581 220 Le Marchand Mansion  
M. O. V. E. (Assistance to Unwed Mothers)  
482-4276 9917-116 St.

## Day Care

Beverly Day Care Centre  
477-1151 223, 116 Ave. -34 St.  
Community Day Nursery  
424-3730 9641-102A Ave.  
Downtown Day Care Centre  
424-1793 10031-109 St.  
Glengarry Day Care Centre  
475-2151 13315-89 St.  
Jasper Place Day Care  
489-2243 15608-104 Ave.  
Primrose Place Day Care  
466-3903 85 St. -95 Ave.  
Student Union & Community Day Care  
432-1245 8917-112 St.  
West End Day Care  
452-4145 9915-148 St.

## Family Planning

Edmonton Birth Control & Abortion Referral  
9231-87 St.  
Planned Parenthood Association  
433-8220 Box 4022  
University Health Service  
439-4991 (U of A)  
Birthright  
423-2852 10039-113 St.  
M. O. V. E. (Assistance to Unwed Mothers)  
482-4276 9917-116 St.  
Threshold Group Home for Unwed Mothers  
488-9198 9918-112 St.

## Hostels

Bissell Men's Centre  
424-1728 9560-103A Ave.

Edmonton Central Hostel Organization  
(E. C. H. O.)

424-4648 10124-99 St.  
Single Men's Hostel  
423-3402 10014-109A Avenue  
Women's Overnight Shelter  
424-5768 10218-108 St.  
Y. M. C. A.  
424-8047 10030-102A Ave.  
Y. W. C. A.  
422-8176 10032-103 St.

## Housing

Canative Housing  
488-6131 10176-117 St.  
Edmonton Housing Bureau  
423-1549  
Handicapped Housing Society  
433-4937 10015-82 Ave.  
Sturgeon Valley Housing Co-op  
484-2883 #505, 10883 Sask. Drive

## Legal Services

Alta. Human Rights and Civil Liberties Association  
429-1608 10006-107 St.  
Legal Aid Society of Alberta  
423-3311 10136-100 St.  
Native Counselling Services of Alberta  
423-2141 #324, 10010-105 St.  
Office of the Ombudsman  
423-2251 729 Centennial Building  
Student Legal Services  
432-4241 Law Centre, U. of A.

## Free Food

Bissell Centre  
423-2285 9560-103A Ave.  
Canadian Native Friendship Centre  
488-4991 10176-117 St.

Family Services Dept., Sally Ann  
424-6924 #2, 9656 Jasper Ave.  
Marian Center  
424-3544 10928-98 St.  
Operation Friendship  
424-4106 10348-96 St.  
Women's Overnight Shelter  
424-5768 10218-108 St.

## Social Action

Action Group of the Disabled  
435-1790 10003-107 St.  
Alberta Federation of Labour  
454-6307  
Alta. Human Rights and Civil Liberties Association  
429-1608 10006-107 St.  
Edmonton Anti-Pollution Group  
423-1163 10006-107 St.  
Edmonton Social Planning Council  
424-0331 10006-107 St.  
Humans on Welfare  
424-7924 9676 Jasper Ave.  
Pensioners Concerned  
Box 5882, Station L Edmonton

## Complaints

Better Business Bureau  
482-2341 11765 Jasper Ave.  
Industrial Claims Consultant  
454-5969 12215-135 Ave.  
Office of the Ombudsman, Prov. Govt.  
423-2251 729 Centennial Building  
Landlord & Tenant Advisory Board  
424-0521 10237-98 St.

## Political Groups

Social Credit League of Alberta  
9974 Jasper Ave. 424-0568  
New Democratic Party  
429-0797 10361-97 St.  
Communist Party of Canada  
422-4797  
Room 1, 9642 Jasper (above Jerry's cafe)  
Progressive Conservative Association  
422-6636 3rd Floor, 9912-105 St.  
Liberal Party  
422-1971 2nd Floor, 10026-105 St.  
Industrial Workers of the World, P. O.  
Box 2827, Station A, 439-5879



# Westerners out of the picture

by John Ray

Albertans can sit back and watch the films of Americans or of Eastern Canadians, but what about films produced here? Must Alberta continue to be a cultural wasteland?

God knows, most of us have seen enough Hollywood garbage to heighten our taste for something different. The film industry in Eastern Canada is becoming well established, but one wonders about local filmmakers.

Among the most significant contributions to the Canadian film industry are the productions of the National Film Board. Though the NFB has produced several feature length films, its main area of concern is with shorter, documentary films.

A problem in the structure of the NFB is that its production crews work mainly out of Montreal and Vancouver. Though a new regional production office is now being set up in Halifax and another is planned for the prairies, there has not been enough decentralization in the area of production to represent all regions of Canada.

As a result of this, filmmakers on the prairies are being penalized because of their geographic location. NFB films concerning the prairies are done at times by crews from Montreal or from other parts of Canada, rather than by those who have a background of experience in prairie life and landscapes.

For example, an NFB crew came to do a film on the North Saskatchewan River, and the director had never seen the river before he arrived to do the film.

The task is not easy for filmmakers who chose to remain in Alberta to do their work. To make things worse for them, government agencies and many industrial or business associations give contracts for films to the NFB or to eastern companies, without considering the producers in this province.

On some occasions, the NFB does employ local talent to supplement their crews when they are making films in particular regions. Recently in Alberta, for the first time, an entire local production crew was hired by the NFB to make a film.

The film was entitled "Promises, Promises", and it was made by Filmwest Associates who work out of Edmonton.

The film concerned a group of small towns in the Drumheller region that united to improve the general community by establishing a better relationship with the provincial government. The film will be a part of NFB's "Challenge for Change" series.

Small towns in particular regions have traditionally been rivals in their attempts to get concessions from the province, but several of the towns near Drumheller joined forces to try and have roads and other facilities built which would benefit the whole area.

The idea for the film was developed by Filmwest, who approached the NFB for support and got it.

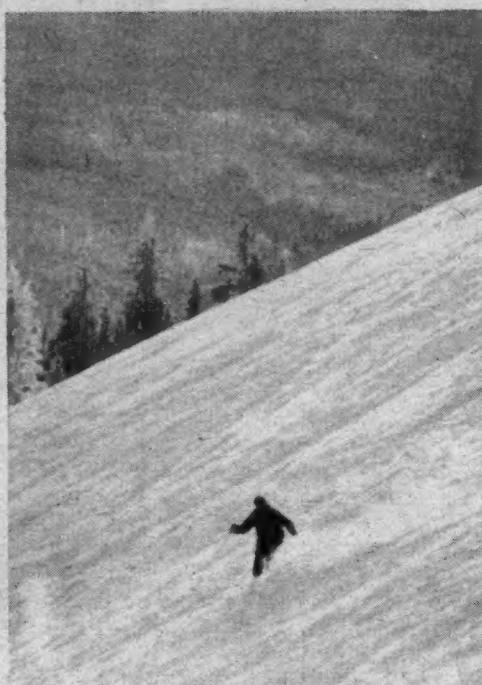
The NFB is currently doing a series of films on the prairies, but Filmwest is the only group aside from NFB crews that is taking part.

One of these films which involves people from both Filmwest and NFB, deals with the life style in the small towns in the Drumheller region, as it is seen through the folk music of the area and the old-time dances. Sequences of the film were shot at a dance which took place after a rodeo.

Recently, a group of film producers from Alberta met to discuss their common problems, and to decide whether or not their united voice could make easterners and other film contractors aware of their existence. A common problem which has plagued Alberta film companies is that national groups such as CBC, CTV, NFB and some major businesses are not aware of film producers on the prairies.

When decisions are made in the east on film contracts, western companies are literally out of the picture because of their location.

The new NFB production office which is to be set up on the prairies may not benefit film companies in



Flight in White

Alberta to any great extent, for NFB crews are made up mostly of free lancers. Entire companies are seldom hired as a unit to do NFB films.

At the present time there are more film producers in Alberta than in either of the other prairie provinces. Many of the films these companies do are for business, the provincial government, advertising and education.

Ron Brown from Century 11 Motion Pictures of Edmonton, feels that it would greatly benefit Alberta producers if the NFB regional production office for the prairies was not set up according to the format used in its other production offices. The better alternative Mr. Brown sees is an office which gives more contracts to the production crews that already exist in Alberta, rather than assembling new crews especially for NFB productions.

The NFB has been a major influence and force behind many Canadian films, because it has helped to stimulate interest in--and has also given educational experience to--many Canadian filmmakers.

Eleanor Beattie has recently written a book entitled "A Handbook of Canadian Film", in which she surveys the Canadian film industry. She devotes 159 pages of her book to a list of important Canadian filmmakers and film animators, and most of them have been, or still are, connected in some way with the NFB.

Over 100 artists are listed in this section of the book, but only three of them are from Alberta, while the vast majority are from Quebec, Ontario, and British Columbia. It is further interesting to note that the most successful filmmakers from Alberta no longer live here.

The NFB does not completely ignore the prairies, for it has offices in Edmonton and Calgary, and these provide Albertans with some excellent service.

Located in the Centennial Building, the Edmonton office has a large library of NFB films which can be borrowed for one-week periods free of charge. Besides private showings and use in schools and industry, the films from this library are also shown publicly in libraries, in the Edmonton Art Gallery and in the Provincial Museum.

The Saturday and Sunday afternoon film programs at the Central Library which feature NFB films have been very successful in the past, as have the Thursday evening programs which were started at the library this year.

NFB productions are also seen periodically on television and at times as shorts before the feature at commercial theatres. Consequently, we in Alberta get a chance to see some Canadian films, and the NFB is largely responsible for this.

In the field of feature-length films, not especially intended to provide information, the situation is quite different. For one thing, there is more money in it.

"Canada has become a 'dumping ground' for the films of American



The Stories of Tuku



companies which earn over 100 million dollars a year on the Canadian market," writes Ms. Beattie.

If American films are such a success in Canada, why is it that only a small percentage of the feature films produced in this country ever reach a Canadian audience?

It is not because the Canadian government refuses to contribute funds to aid the development of Canada's film industry, nor is it because Canadian films are lacking in excellence.

According to Ms. Beattie, it is because "Famous Players Canadian Corporation Limited and Odson Theatres (Canada) Limited, two multinational, basically foreign-owned corporations, own or control more than two-thirds of the commercial cinemas in Canada: over 80 percent of the feature film distributors in Canada are branches of the American Seven--Twentieth-Century Fox, Metro-Goldwyn-Mayer, United Artists, Paramount, Columbia, Warner Bros., Universal--with little power to distribute films other than those which come from the parent company."

So much for the 80 feature films made in Canada within the last five years, which by in large were not seen by Canadian audiences. The production of these films was partly a result of the founding of the Canadian Film Development Corporation (CFDC) in 1967, and the allotment of ten million dollars of public money "to foster and promote the development of a feature film industry."

The Canadian government would not encourage the distribution of Canadian films at the time the CFDC was established, by also applying some form of protection for indigenous productions. For this purpose, quotas are used in almost all other film-producing countries, but not in Canada.

According to Ms. Beattie, feature films produced by the Canadian industry, without access to the exhibition network, "are costing us many millions of dollars with very little cultural or economic return."

The film industry as it now exists in Alberta is by no means a feature film industry. Most of the films done here could not be classified as entertainment, but are mainly designed as documentaries.

A new division of the provincial department of Industry and Commerce has been set up to explore and develop documentary and feature films in Alberta.

This government office will be attempting to encourage film producers to use the resources in Alberta for their films.

Since the movie "Prime Cut" was shot in Calgary, provincial officials have been reflecting on the amount of American money that was spent in Alberta during the production of the film.

They hope that by setting up the new Film Development Office, filmmakers from outside the province will be encouraged to come to this province to make films. The new office could also provide some benefits for local producers, but it is not a funding agency.

As the situation now stands, a good idea along with skilled film producers do not have any influence on the big business which is the feature film industry, for it is more a business than it is an art form. Just as in other business, it takes far more than a good idea or a skilled craftsman to break the control of multinational corporations.

It seems sad when clothes, food and other products are out of the hands of individuals and are produced completely by huge corporations, but when art forms such as recorded music and feature films are controlled in the same manner, it seems completely ridiculous.

Our attitude towards life is certainly reflected in our art.

Yet we continue to consume, and like a large swarm of locusts, there is no turning back.

